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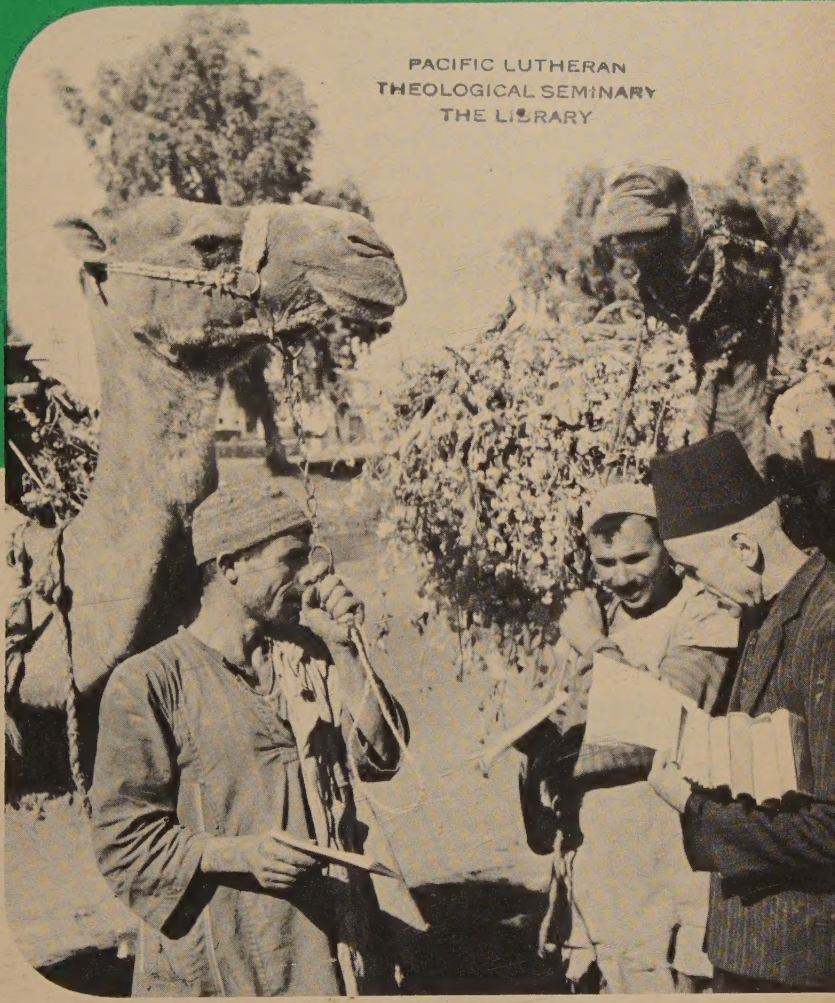

BIBLE READERS IN EGYPT

Colporteurs distribute Scriptures in nearly every land

Vol. 38, No. 25

MARCH 21, 1956

10 CENTS

Never Too Old

A MIDDLE-AGED FATHER, who had received his share of tickets for speeding, did not seem surprised recently when his 18-year-old son received his first ticket.

On the day of the son's appearance in court the father spent much time explaining to the boy just what he should tell the judge.

"Now, Son," he warned. "Don't forget. It will be your word against the cop's. And don't say you were in a hurry."

"But I was in a hurry, Dad," the boy answered.

"You said you didn't know how fast you were going."

"Well, I wasn't looking at the speedometer, but I think I was going faster than the speed limit."

THE FATHER continued to explain how cops didn't always get things straight and warned the boy to be careful what he said.

The boy seemed to be paying attention to his father's advice. But when the man finished talking, the boy turned to him and said, "Dad, I appreciate what you are trying to do, but you are wasting your time. I shall tell the truth, the whole truth and nothing but the truth, so help me God."

The father was speechless as his son quietly turned and left the room.

A few weeks later when the father backed into another man's car, he admitted, for the first time in his life, that it was all his fault!

—AGNES W. THOMAS

The LUTHERAN — News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvan H. Torrey Walker, Business Manager. C. A. Bongarzone, Advertising Manager. Harry B. Ward, Circulati Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1956, by the United Lutheran Publication House. Printed in U.S. Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 187

THIS WEEK in The LUTHERAN

THE MASTER - - - - - - - - - - - - - - - - 12
Christ can calm today's tempests as he calmed the storm on Galilee

"WE WANT TO GO HOME" - - - - - By Gustav K. Wiencke 14
Fanatical Arabs are fanning into flame the Jordanian bed of coals

CHILDREN CAN PRAY - - - - - By Erling Nicolai Rolfsrud 18
No psychological gimmicks are needed if there is parental example

ARTISTS DECORATE COLLEGE CHAPEL - - - - - - - - 20
Final touches are being applied to project at Wittenberg

MURALS ON "ORLON" - - - - - By Gertrude D. Rowland 22
Bible scenes on modern fabric will grace a sanctuary wall

FRUITS VERSUS TALK - - - - - - - By Reinhold Niebuhr 25

NEWS

Church in the News - - - - - - - - - - - - - - - 4

World News Notes: War in the Middle East - - - - - - - - - 10

Washington: Social Security for Ministers - By Robert Van Deusen 11

Overseas: Germany - - - - - - - - - - - - - - 33

News in the Churches:

Central States - P. C. Wiegman 45
Illinois - - - J. E. Cooperrider 35
Indiana - - - - - R. H. Heine 38
Kentucky-Tennessee - R. G. Imhoff 39
New England - H. D. Hrdlicka 39
N. Y.: Buffalo - - H. A. Bosch 40
North Carolina - - F. K. Efird 34
Pennsylvania
Allentown - H. W. Snyder, Jr. 42
Lewistown - - D. G. Raup 43
Philadelphia - - C. W. Weber 44
Washington-Oregon - A. E. Wulf 41

Synod Convention Calendar - 46
Changes of Pastorate - - 48
Missionaries - - - - - 47
Deceased - - - - - - 48

FEATURES

Five Make a Family: Lost Friendship - - By Margaret A. J. Irvin 26
Worship Notebook - - - - - - - - By Edgar S. Brown, Jr. 28
Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 29
Books - - - - - - - - 31
In Conclusion - - - - - 50

THE CHURCH IN THE NEWS

Colombia bars Lutheran student

A Lutheran student in Bogota became the victim of the latest anti-Protestant action in the South American land of Colombia, according to a report from the information service of the Colombian Evangelical Confederation last month. The student was refused admittance to the government Teachers' Training College on the grounds that the college was conducted in accord with the teachings of "the Roman Catholic Church—the religion of the nation."

Government and clerical forces in Colombia continued efforts to limit Protestant action. A January decree forbade services and meetings for worship in private houses, stating that they may hereafter be held only in chapels and churches designated for them. Sermons may not attack "the official religion of the nation" (Roman Catholicism) or abuse the teaching or priests of the Roman Catholic Church.

Reporting to the World Council of Churches' executive committee last month, Methodist Bishop Sante Uberto Barbieri of Argentina affirmed that while persecution of Protestants in Colombia was to some extent political and to some extent directed against fanatical religious groups there was also "abundant evidence of real persecution against responsible Protestant Christians."

Madrid seminary still padlocked

Late last year the tiny Protestant seminary at Madrid was closed without explanation on orders of Spain's Minister of the Interior. The dozen students and faculty members of the 73-year-old institution were ordered out, the building padlocked.

Despite rumors that the seminary ha been permitted quietly to reopen, Worl Council of Churches spokesmen reporte in Geneva last week that it was sti closed. "Authorities of the Spanish Prot estant churches have received no answe to petitions submitted to the governmen in January and February," the repor said. The seminary is maintained by th Reformed Episcopal and Evangelica churches, which represent most of Spain' 30,000 Protestants.

Reports in Europe indicated that "cer tain foreign diplomats" in Madrid hac been told that the Franco regime migh "under certain conditions tolerate th seminary" again. Protests against th closing of the institution had been mad by the World Council and by Protestan groups in many lands.

Says Spain is tolerant

"Nowhere in Europe is there greate freedom to criticize, analyze, approve o disagree" than in Spain, the Spanish Am bassador to the U.S., Jose M. de Areilza told students at Omaha's Roman Catholic Creighton University early this month. The Spanish government does "not believe that liberty in the democratic style like the one existing in the United States would be completely adaptable to the Spanish temperament and character," he added.

Reports that there is religious intolerance and persecution in Spain are a "great campaign of scandal and untruths" originated by Communists and fellow-travelers, the ambassador said. Charges that the Roman Catholic Church dominates the Spanish government are also untrue, the diplomat said, but "both powers collaborate harmoniously in bettering the

spiritual interests of the community."

Another angle on Spain came from Cardinal de Arriba y Castro, archbishop of Tarragona. In a pastoral letter sent out early this month he warned Spaniards to avoid becoming "entangled in the snares of heresy." He reminded Spanish Catholics that the "spiritual focus" of the nation was based upon devotion to the Holy Eucharist, the Blessed Virgin and the Pope. Protestantism, he said, is alien to Spain because "Protestant heresy consists in a denial of these devotions."

Reds halt religious classes

Religious instruction was banned in East Berlin high schools and colleges and confined to after-hours classes in elementary schools by a decree issued last week by Communist-zone officials. Teachers who conduct the classes must also "take a positive stand toward our workers' and peasants' state," the ruling ordered.

METROPOLITAN NIKOLAI (left), second ranking prelate in Russian Orthodox Church, is greeted on arrival at Oslo, Norway, by the Rev. Ragner Forbech (right), assistant pastor of Oslo's Lutheran Cathedral and winner of the 1955 Stalin Peace Prize. Norwegian church authorities charged metropolitan's visit was political, refused him permission to preach.

The decree is a "monstrous breach" of the East German constitution and the Berlin school law, said Bishop Otto Dibelius in a statement he read from the pulpit of East Berlin's Marienkirche on March 4. "The church cannot tolerate control of religious instruction by the state," the protest said, demanding immediate annulment of the order. The ban on religious teaching in the schools was seen as another wedge in the increasing tension between church and state in the Red zone of Germany. Communist authorities stepped up the anti-church campaign after church leaders successfully resisted Red efforts to include all children in "youth dedication" rites.

School religion seen major issue

Religious instruction in public schools is the most important legal issue in education today, Dr. E. C. Bolmeir of Duke University told the National Association of Secondary School Principals at Chicago early this month. The issue of racial segregation is no longer important, he declared, since the U.S. Supreme Court decision has settled it and there is little doubt about eventual conformance by all states.

The North Carolina educator pointed out that there is no common agreement about religious instruction. Some states permit only Bible reading, others allow released time for church programs. He advocated "a program designed for the development of moral and spiritual values, divorced from all sectarian influences" as a solution to the problem.

Other opinions vary

The American Association of School Administrators at an Atlantic City meet-

ing earlier this year advocated teaching of moral and spiritual values in public schools to make young people understand the importance of religion in American culture. In Indianapolis, however, such a program led a Unitarian minister to threaten court action against the school board. He charged that teaching of religious heritage to seventh graders violated separation of church and state. Orthodox rabbis meeting last month in Atlantic City also opposed nonsectarian religious teaching in schools, saying it would "tend to destroy the concepts of God held by every religious community."

Bishop hits northern advice

An Episcopal bishop in Florida talked back last week to his northern colleagues "who have so adjusted the social order in New York that it approximates the Kingdom of God and have time to help solve the problems of the rest of the country."

Bishop Henry I. Louttit told the Social Relations Department of New York's Episcopal diocese in a sarcastic open letter that "we rejoice that you have found a happy solution to all of your racial and social problems. We should be deeply grateful if you would tell us your methods, plans and procedures that . . . we too can get our own affairs in such order that we have time to help solve the problems of the rest of the country and of the world."

Replying for his department, Dr. Leland B. Henry outlined New York's antidiscrimination laws and said that even admittedly-sinful men have a right to "seek to improve conditions under which men live" and to speak out "fearlessly and unequivocally" against evil.

Dr. Louttit's particular objection was to a resolution adopted by the New York department deploring a "reign of terro in Mississippi and declaring that raci tensions underlying it were "problems all law-abiding people both North an South."

Ask patience on race issue

A Nobel Prize novelist and a Chicag Episcopal bishop agreed last week th further forcing of racial integration some Southern states at the present tim is inadvisable. With full support fro federal courts, integrationists have prove their point and should now let up in orde to allow public opinion in the South t catch up, declared William Faulkner, Southerner who has advocated integra tion, in a letter to *Life* magazine.

Segregation is "obviously contrary t the law of God" but force is not the wa to get rid of it, echoed Bishop Geral Francis Burrill in a speech at Ne Orleans. "You don't make people goo by laws," the bishop said. "They shoul be willing to do the right thing becaus God wants them to do so, and not be cause a law is forcing them in that di rection . . . If everyone is patient an doesn't lose his temper a solution wi be found."

Good Friday move fails

Efforts to make Good Friday a U.S legal holiday ran into stiff oppositio from religious and industrial groups a hearings before a congressional commit tee early this month. Congressmen Clem ent J. Zablocki of Wisconsin and William T. Granahan of Pennsylvania had presse for a measure to make the day a nationa holiday, claiming that 80 other countrie and many U.S. states now observe it.

New federal holidays have to be recog nized in union contracts, spokesmen fo industry said in opposition to the meas ure. Most contracts require workers t be paid two-and-a-half times the regula

LENTEN SERVICE IN GENERAL ELECTRIC PLANT

Employees at Bridgeport, Conn., attend weekly service in plant auditorium. Similar services are held in G. E. plants at Burlington, Vt., and Lynn and West Lynn, Mass.

hourly rate for work done on a legal holiday. Others pointed out that three-day holiday week-ends do not stimulate church attendance and religious devotion but contribute to disastrous tolls in traffic deaths. Good Friday is "distinctly a religious day, sectarian in nature," and to legislate it a holiday would violate church-state separation, said Aubrey H. Rulkoetter, a Seventh-Day Adventist official.

Chairman James E. Frazier, Jr. of the House judiciary subcommittee indicated that the measure would die in committee.

Holy Week observances planned

Protestant and Roman Catholic leaders in many cities were pooling efforts to insure greater church attendance and community observance of Holy Week. Buffalo, Indianapolis, Toledo, Cleveland, and Boston were among places where joint observance committees were hard at work.

Buffalo's "More Reverent Observance of Good Friday" movement used billboards, auto stickers, posters, radio and TV announcements to carry the slogan, "Attend church Good Friday . . . for comfort and strength." In Indianapolis similar publicity marked plans to have special services in every Protestant church, while Knights of Columbus sponsored an outdoor "Way of the Cross" service at the World War Memorial Plaza. Taverns were asked to close from noon to 3 P.M. and street cars and buses to halt for the minute from 2:59 to 3.

Toledo leaders said 900 business places had agreed to close for three hours on Good Friday. Stores which remain open said they would permit employees to attend services for part of the period.

Food appeal cancelled

The All-Lutheran Food Appeal, cooperative effort of the National Lutheran Council and Missouri Synod to gather farm commodities for overseas relief, will not be conducted this year. Lutheran World Relief directors decided to suspend the program because the U.S. government is now providing wheat, corn, rice and beans as well as other surplus commodi-

ties for overseas distribution. In the past three years the "outpouring of Christian generosity" by Lutheran farmers provided products valued at more than $1.5 million for shipment abroad.

Added Lutheran World Action funds will be asked to pay costs of an enlarged program of food distribution, using government commodities, LWF leaders said. Every dollar contributed through LWA will provide more than 100 pounds of food distributed abroad, it was noted.

Clothing appeal will be continued, said Bernard A. Confer, LWR executive. Refugees and other needy folk abroad continue to require clothing and shoes, he said, pointing out that 2.3 million pounds of such material was contributed last Thanksgiving. Dates for the spring appeal are April 15-22.

Missouri invited by LWF

The Lutheran Church — Missouri Synod should join the Lutheran World Federation because it would enable world-wide Lutheran programs to be conducted "in a much more efficient way," Bishop Hanns Lilje told a New York audience early this month. The Hannover churchman, who is president of LWF, termed the findings of a Missouri Synod three-man committee, that LWF is a super-church, inaccurate. "We do not interfere with the church character of any member church," he declared, and that "will not be the real argument" if Missouri rejects LWF membership.

The three-man committee which said Missouri Synod membership in LWF would be unionistic came under fire from the independent Missouri Synod monthly *American Lutheran* again this month. The committee's recommendation "is based upon wholly false premises" and shows an unwillingness to "accept the simple meaning of the LWF constitution in good faith," the magazine said. Missouri's remaining apart from world Lutheranism is "a mark of weakness, not of strength," it added.

RSV concordance ready next year

Electronic magic of Univac—Remington Rand's computing system—will make it possible for a 2,000-page volume listing alphabetically all words and names in the Revised Standard Version of the Bible to appear next year. Eliminated will be 132 short common words (a, and, it, is) but all entries in the concordance will be set in a seven-word context.

Directed by the Rev. John W. Ellison, an Episcopal clergyman, the gigantic computing task was started in 1951. Entire 800,000-word text of the RSV was copied onto magnetic tape. Tape was then fed into Univac, which operates at 2,250,000 times per second. The machine scans the tape, rejects unwanted words, then stores the words and their contexts alphabetically. Out of the system comes a printed listing of every word in each context. The word "another," for example, will appear:

ANOTHER
and said to one A., "Who then is
Mk. 4:41
And they discussed it with one A. 8:16

Univac and Uniprinter will require about 1,000 hours to do their part of the job. James Strong's *Exhaustive Concordance,* completed in 1894, required 30 years.

Court rejects rector's "installation"

Pastors have often wondered what they would do if someone interrupted a marriage service at the point where they say, "If anyone can show just cause why this man and this woman should not be lawfully joined together, let him now speak . . ."

DR. FRY TO REPORT ON RUSSIA

A report on the current visit of the nine U.S. Protestant church leaders to Russia will be made by ULCA President Franklin Clark Fry on the NBC television program "Frontiers of Faith" on Palm Sunday, March 25, at 1:30 P.M., Eastern Standard Time. Also taking part in the half-hour interview will be Charles C. Parlin, Methodist lay member of the delegation.

Last week the Episcopal bishop of Long Island was confronted by three objectors as he installed Dr. Herman S. Sidener as rector of Holy Trinity Church in Brooklyn. The church has officially been without a rector since 1949, while the Rev. William Howard Melish has served as "supply pastor." When a new rector was elected by a majority of the vestry in February with the bishop's consent, many members of the congregation termed the action "illegal." By agreement in court, Mr. Melish was to continue to supply the pulpit until the Brooklyn Supreme Court decided upon the legality of the election and the dismissal of Mr. Melish, who had long been under fire for alleged pro-Communist activities.

Two vestrymen and an attorney read statements of protest when Bishop James P. DeWolfe came to the part in the Episcopal installation service that reads, "If any of you can show just cause why he may not be instituted, we proceed no further . . ."

After hearing out each statement, the bishop said he was proceeding under canon law and in his judgment the installation of Dr. Sidener was proper. More than 100 clergymen were among the large congregation which attended the installation ceremony.

Tables turned five days later when N. Y. State Supreme Court Judge Edward G. Baker ruled Mr. Sidener's election illegal because a proper quorum of the vestry had not been present. The ruling left Mr. Melish as the church's supply pastor. Last Sunday he conducted services for a "jubilant" congregation of 500. Mr. Sidener did not attend, pleading "another commitment."

Final outcome of the entire dispute will be decided on April 2, when parishioners elect a new vestry.

France seeks school compromise

Efforts by groups in the French National Assembly to end government subsidies to parochial schools were delayed by a slim margin last week. By a 294-281 vote the deputies rejected efforts to bring the bill up for immediate discussion. With critical situations in North Africa and elsewhere it would be "scandalous" for the Assembly to give priority to "partisan impatience," members of the Roman Catholic Popular Republican party said in spearheading opposition to immediate debate.

French Protestant Federation of Teachers entered the dispute with a compromise proposal calling for continued government aid to parochial schools which accept inspection by the state and which are staffed by teachers who have standard academic qualifications. A group of deputies led by Paul Boncour hailed the suggestion and asked for early discussion on it. The anti-clerical group in the Assembly was expected to insist that a 1951 law making grants to families of children who attend parochial schools must first be repealed.

And so forth

A former clothing store in downtown New Bedford, Mass., is being made over into a small Roman Catholic chapel for shoppers and office workers. Services will include daily masses and devotions.

World News Notes

"SHALL WE FIGHT NOW, or wait until the Arab states attack us?" The question was grimly debated this month in Israel's parliament. David Ben-Gurion, Israel's premier, insisted that his government "will not start a war." Parliament voted 66 to 13 to support his position.

War in the Middle East began to look like a sure thing as Egyptian, Syrian, and Saudi Arabian rulers built up their military strength and continued their tough talk. The U.S. sent a battalion of Marines into the Mediterranean to join the Sixth Fleet, and Britain stationed 2,000 paratroopers in Cyprus.

This month Israel still has greater military strength than all Arab states combined. Six months from now, as Communist jet planes and munitions arrive in Egypt, Arab strength will equal Israel's, unless the U.S. starts supplying Israel with arms.

TINY, POVERTY-STRICKEN JORDAN—the base from which Arab states may launch their attack on Israel—has been kept under British restraint. The British created the little nation in 1921, and gave the throne to Abdullah, who was murdered in 1951. British officers have commanded Jordan's small, well-trained army, and Britain has provided $25 million a year to subsidize the army.

Abdullah's grandson, the 20-year-old King Hussein of Jordan, has been wooed by neighboring Arab states. They offer a subsidy, to be taken from Arabia's fabulous U.S. dollar income from the sale of its oil, to replace the British subsidy. This month Hussein abruptly dismissed British Lt. Gen. John Glubb as commander of Jordan's army, but insisted he does not mean to break the tie with Britain.

The British were badly frightened b the news. The oil supply for Britain an western Europe comes from the Middl East. Britain's all-important sea lane t the Far East runs through the Mediter ranean and Suez Canal, and is protecte from strongly fortified points—Gibraltar Malta, Cyprus. The agreement witl Jordan permits Britain to maintain an ai force in Jordan.

If war comes, it is unlikely that eithe Britain or the U.S. can afford to suppor Israel against the Arab states. Oil re sources which the Arabs control are too important to lose. Communist countrie are eager to take the Arab side in an trouble Reds stir up in the Middle East

FOR ISRAEL to be engulfed in a new war of extermination would be ancien history repeated. Since the king o Babylon conquered the land in 586 B.C. the Jews were under foreign rulers con tinuously (except for one century, 165 t 63 B.C.), until the state of Israel was es tablished eight years ago. Since 194 nearly a million Jews from Europe Africa, Asia, and America have poure into the little country, seeking refug from persecution in gentile lands.

In a war fought on the ground, the Israelis probably have enough manpowe and military equipment to defend them selves. With Egypt armed with jet planes such as the Reds are now providing Israel's defenses could be blasted in a few days.

Desperate Israeli appeals to the U.S. for more arms may be successful, bu defensive weapons would be inadequate. Means of carrying the war to Arab cen ters—and getting there before Israel i crippled—would be the only hope.

G. E. R.

WASHINGTON

By ROBERT VAN DEUSEN

SOCIAL SECURITY FOR MINISTERS

THE TIME is approaching for ministers to decide whether to enter the U.S. Social Security system. To have Old Age and Survivors Insurance (OASI) coverage for 1955, a pastor must pay his first year's contribution on or before April 15.

The final deadline for entering Social Security is a year later, April 15, 1957. But those who join this year get additional benefits. The chief of these is a special provision whereby a pastor who is in OASI for 18 months before death or retirement is fully insured. Those who wait until next year will not be fully insured until the end of 1960.

A MINISTER must take three steps in order to qualify for OASI coverage:

1. He applies to the nearest district office for a Social Security account number. If he already has one from previous employment, he should keep it.

2. He files with the District Director of Internal Revenue a "waiver certificate" (Form 2031) declaring his decision to elect OASI coverage. This may be sent in with his first year's payment.

3. He pays his OASI tax for 1955 along with his income tax, using Schedule C-a of Tax Form 1040. The tax at present is 3 per cent of net income up to $4,200. This is computed in the same way as for income tax, adding together all income (salary, wedding and funeral fees, income from speaking and writing) and subtracting professional expenses (car expense, books) and housing allowance to the extent spent for a home.

The housing deduction applies to those for whom a free parsonage is not provided. Under the new income tax law, the amount spent to rent or buy a home, including monthly payments on mortgage, fuel, and utilities, are considered nontaxable, if there is a corresponding item in the budget for housing allowance. The same figure for net income that is arrived at for income tax purposes should be used for OASI payments.

Benefits

THE BENEFITS derived under OASI fall into two categories: payments to survivors in case of death, and monthly payments after retirement. The amounts paid vary with the average monthly income of the wage-earner.

When a pastor dies, if he has one or more children under 18, his wife and minor children will receive monthly checks until the last child has reached age 18. Payments to his widow will be resumed when she reaches 65. A widow with one minor child, if her husband had a salary of $4,200 or more, would receive $162.80 a month. At age 65, she would receive $81.40 a month.

When a pastor retires, if he had a salary of $4,200, he would receive $108.50 a month. If his wife were also over 65, they would receive $162.80. For lower salaries, the amounts would be smaller.

The choice to enter Social Security is permanent. Many pastors are weighing their ability to carry the yearly payment (which will rise every five years to a maximum of 6 per cent in 1975) in addition to the church pension plan. For those who can afford it, OASI seems to be a sound investment in financial security.

THE MASTER

THERE MAY BE just a few seconds of margin between life and death in an open boat on a stormy sea. The disciples of Jesus knew their great peril in such a moment, lashed by winds and waves on Galilee.

But Jesus slept. He had been completely exhausted by a day of teaching and of healing the sick. So fully had he spent himself in doing the Father's will that he slept without fear of danger.

The rugged fishermen, who knew the strength of the storm but not the serenity of faith, woke Jesus in panic. "Save us, Master, we are perishing," they cried. Jesus spoke to the winds and told them to be still. The sea became calm. "O men of little faith," said Jesus to his disciples, "why are you afraid?"

These disciples were first-graders in the school of faith. They had not understood that fear disappears when one has perfect trust in God. Death may be waiting around the corner, but the God whom Jesus revealed has power over death.

WHEN WE ARE brash teen-agers we don't seem to think much about security. We have health and strength, and the whole world lies before us. We think we can take care of ourselves.

As we get older, we realize that sudden storms may blow up from any direction. Our responsibilities increase, and we're not always sure we can manage them. In fact, the craving for security was a dominant part of our personalities even in infancy. Before we could even walk, we felt constant need of reassurance of the affection of our parents. The teen-ager, who seems so self-confident, is hungry for the assurance of being acceptable to other teen-agers.

Throughout life a large part of ou energy is spent in trying to insure ou selves against sudden blows. We go fa out of our way to impress other peopl with our importance, because we're nc sure of it ourselves. A lot of our ache and pains are not actual illness but evi dences of our own uncertainty in stormy world. Even lots of money in th bank, and a substantial pension to expec in old age, are not sufficient to guarante our security. Last of all, there is death which none of us can outwit.

HOWEVER HARD we try to protect our selves, we are still very much in the sam situation as the fishermen on Galilee That's why they wrote down for us wha happened to them on the day of the storm. Jesus, who was with them in the boat, is with us too. We can have faith in him.

But not on our own terms, as though we'll agree to take care of ourselves most of the time, and call on him only in emergencies. The life of faith is lived all the time. When we call Jesus our Master, he must really be our Master. We must practice depending on him to lead us in all our thoughts and deeds.

This is the Christian life. It is a brave and peaceful way of living, for we who live in Christ discover the miracle of his power over everything that ordinarily worries or frightens us. We don't have magical protection against accidents or trouble, but in Christ we always have a margin of strength to bring us through.

We don't have to scream for help in sudden alarm when the waves pile up, because we always know our Master is with us in the boat. He creates a peaceful calm in the midst of the stormiest sea.

There arose a great storm on the sea, so that the boat was being swamped by the waves; but he was asleep. And they went and woke him, saying, "Save, Lord; we are perishing." And he said to them, "Why are you afraid, O men of little faith?" Then he rose and rebuked the winds and the sea, and there was a great calm. (Matthew 8:24-26)

Even the Arab children born in refugee camps in Jordan soon learn to share in their parents' fanatical determination to drive out the Israelis and recover their old homes and farms. Leaders are skillful in fanning this flame into a raging fire.

"WE WANT TO GO HOME

A MAN ON A DONKEY and wearing a white *kefiyeh* on his head came riding toward our car. By his gestures we could sense excitement and danger. He held his right arm outstretched toward us and pursed his finger tips so that they pointed to himself. We recognized it as a native gesture meaning, "Listen! Come here!" Obediently, we stopped.

The stream of crisply pronounced Arabic turned out to mean that 1,000 men were on the road farther ahead. A mob was on the loose, and nothing would be more welcome to it than a foreign car as target for its stones. We turned back to Ramtha at the border between Jordan and Syria.

AT THE BORDER STATION some soldiers kept a lookout on the roof, and uneasy police and soldiers milled about below. A few days ago the mob had poured around the post, smashed windows, burned a truck, and killed two Jordanian soldiers. "Annexation with Syria!" they chanted and waved Syrian flags. "If they come again," said the customs official, "you drive right over into no-man's lan or on into Syria."

We chose the easier alternative c waiting until late afternoon. By then w could complete our return trip fro Damascus to Jerusalem. Chaperoning u most of the way were Arab officials an for protection we all wore *kefiyehs* an drove without our Pennsylvania licens tag showing. For that reason, little boy by the roadside were uncertain whethe to throw stones or not.

Along the way we passed remains c numerous road blocks — boulders lai across the road where gangs had waite with stones. But at night and on a back country mountain road there was n danger. Under a tight curfew in all citie the violence had ebbed away. We foun Jerusalem quiet.

By GUSTAV K. WIENCKE

WHAT LAY behind the riots? One could collect a variety of answers, particularly in days when there were no newspapers, postal, or telephone services. Everyone depended on word-of-mouth news. "It's the children," we were told. Astonishingly enough, teen-agers had indeed paralyzed the whole country, stopping all traffic, forcing shops to close.

They had bent double the steel flagpole at the American consulate in Jordanian Jerusalem and had twice made off triumphantly with the U.S. flag. Six boys and girls were killed in Bethlehem, we were told.

THESE MEN ARE GOING TO A RIOT
Arabs hurry through narrow street

In Jerusalem we had seen the mob collect ilke a swarm of bees. Sure enough, they were adolescents, chanting slogans like football yells and waving tree branches. Targets of their rocks were anything British, American, or Turkish. Gates in the heavy medieval walls of Jerusalem were bolted shut, leaving one mob to swirl through the narrow streets inside, another to ebb and flow near the foreign consulates or governor's house.

Since we lived in a rented house almost on the barbed-wire edge of no-man's land which divides Arab from Israeli Jerusalem, we were safe. Arab Legion soldiers were always on patrol there. Throughout our four months' stay we experienced nothing but friendliness and cheerful helpfulness from the Arabs.

OFTEN WE HEARD the comment, "The British caused it." It seems to be a national habit to blame everything on some foreign influence, particularly British colonialism. What our Arab friends meant was British pressure to force Jordan to sign the Baghdad pact.

It is passionately believed that (a) signing the pact will freeze the present unjust Israeli border, and (b) Israel might join the pact! So mobs burned the mayor's house in Ramallah and chose unpopular politicians as targets until the government backed down, resigned, and dissolved parliament. A sudden switch in January, reinstating parliament, had triggered newer and more violent riots.

"This did not happen in a day," remarked our thoughtful Arab neighbor. "It has been piling up for seven years." Seven years of bitterness, frustration, and hatred along with great suffering and hardship were brought upon this land by the U.N. resolution to partition Palestine and the Israeli expansion by military force which followed. Today 900,000

Arab refugees, many living within eyesight of their former homes, nurse their grievances and a massive sense of injustice. Only one-third still live in camps. The others eke out a living outside. The competition for jobs has depressed wages below the subsistence level.

In Nabulus we were entertained in the home of a Christian-Moslem couple. "I went one day to the funeral of my sister," said our hostess. "When I wanted to go home, soldiers stopped me. My husband and I had nothing left but the clothes we wore." Now they are starting to rebuild their lives once more.

THE REFUGEES NURSE a burning desire to go back home. It is hard for an American to appreciate the social and psychological uprooting of Arab villagers and small-town folk. We are accustomed to frequent change of residence or jobs, but these people think and feel differently. They have had centuries of trouble, foreign rule, and instability. Only in their family and community can they feel secure and "at home."

For this reason, financial compensation or distant "resettlement" is no answer to the Palestinian refugees. Behind the riots lay deep, inarticulate feeling.

Angry and idle refugees might riot at the slightest provocation—such as the visit of the president of Turkey or a U.S.-sponsored joint Israeli-Jordan irrigation scheme. They respected Lutheran World Federation stations and clinics because LWF is not associated with any "political" motives. Also, LWF has inherited the good will of the German missions. But they were inclined to deal violently and blindly with some fundamentalistic religious groups — smashing 500 panes of glass in a mission hospital, or destroying the property of a station at Jericho. Finding in every dole of food

CHILDREN ARE ALWAYS HUNGRY
Arab refugees can't support families

or clothing an Arabic statement that was given in Jesus' name made Moslem refugees all the more furious against Americans, we were told. (All Christian refugees have left the camps, it is reported.)

"I can't prove it," said a missionary who suspected Russian intrigue. "But it couldn't have happened any better to suit the Communists." There seems good reason to believe that fellow-traveling teachers had kindled or encouraged "student demonstrations." Thus one could see a mass of wildly excited boys and girls of high school age in front, with a few adults behind.

In Damascus 5,000 university students went around to the public schools to call out the pupils until there were 75,000 (peaceful) demonstrators on the streets shouting slogans for the "liberation of

Jordan." In Jerusalem, 18-year-olds forced unwilling teachers of a girls' school to release their reluctant classes for "demonstrations."

A FACT IS THAT chief strength of the small Communist party in the Middle East is among the educated and professional classes. That would include some underpaid teachers, too. After the second wave of riots, a number of teachers and "nationalist" government officials were put in jail. "The time has come to resist Communist infiltration," declared Jordan's youthful king.

In the meantime, Lutherans went quietly about their business. Dr. Chris Christiansen, LWF executive secretary in Jordan, had a special military pass. He was allowed to drive through deserted streets during curfew hours. He had loaded his car to the top with bread and took it to Lutheran outposts. In Beit Jala —twin village to Bethlehem—the mob gathered against the mayor who is a councilman in the Lutheran church. A friend —also an elder in the church—spoke up in defense of the mayor like the town clerk did for Paul in Ephesus. This did not stop the mob. They beat up the elder fearfully.

LUTHERANS SUPPORT FEEDING CENTERS
Bread for refugee children in Jordan

The reservoir of good will toward Lutherans and LWF is full to the brim here. Unfortunately, that is not true of the feeling toward the U.S.A. "I hate America," said a refugee hotel clerk in Damascus. "But not the Americans," he added reassuringly, and went on to tell about his house on the Sea of Galilee and its fine furnishings. All lost, he was convinced, because of American military and financial support of Israel.

OUR VISITS to refugee camps were not reassuring. By a peculiar Arab logic, refugees are convinced that if they ever settle down, they would automatically give up claim to their houses, farms, property, and businesses which have been taken by the Israelis. Some insist on living in wretched tents because even a mud hut would seem too permanent.

Some go so far as to say, "UN has failed us. America has failed us. Why not try Russia as Nassir does in Egypt? We've nothing to lose and it can't be worse than it is now!" Day after day, the men sit about talking politics and nurse an impotent rage and dark suspicion of all the Western powers.

We had been away from Jerusalem for only ten days. When we came back it seemed as if the climate had changed. "The seven years are up," said an Anglican priest. A Palestinian put it differently: "We are a bed of coals with a thin layer of ashes above. One breath of wind and—pouf!"

Children Can Pray

It doesn't take expert psychological knowledge to help children learn to pray. They do what they see their parents doing

By ERLING NICOLAI ROLFSRUD

AT ONE TIME OR ANOTHER we have doubtless sat down to dinner where the fond father looks at little Mary with a meaningful glance as a signal for her to say grace.

But little Mary twists and squirms in her chair and says nothing.

We all wait.

Fond Father speaks to his daughter in coaxing tone, "Mary dear, aren't you going to say grace for us?"

Mary Dear demurs.

Mommy looks adoringly at Mary Dear and urges, "Honey, you say it so nicely for Mommy and Daddy. You can say it for us all now, sweetheart!"

All this attention is wonderful. Mary Dear looks back and forth between Mommy and Fond Father, and she glances about at the guests who can only sit and wait.

EVENTUALLY she may oblige. Then she basks in the commendations.

We parents have it in our power to make of table grace an exhibition, a chore, or a natural thanksgiving to our heavenly Father. And, in our child's Christian faith, it is possible that we may dwarf him or help him to grow in wisdom and stature.

Before my children were born, I pondered how it would be possible to give

them effective religious training. How could I teach a child to love a God he could not touch? How teach a little tot to pray to an unseen Father?

I gave thought to what child psychologists considered the "proper time for introducing prayer life to children" and to other "techniques to be employed in teaching belief in God." In the vain imaginings of my own mind, teaching the Christian way to a child became a complex matter.

But God and my first child solved my foolish problems. And I suffered the rebuke Christ gave his disciples when he said, "Let the children come unto me, and do not hinder them."

When our little girl first began to talk, we taught her, "Now I lay me down to sleep." Each night this became the highlight of her going to bed. Easily she folded her hands, repeated each phrase with an enjoyment and understanding greater than her knowledge-blinded father could comprehend.

Long before she had reached the "proper time for introducing prayer life to children," she was praying: "Dear Jesus, please don't let me run across the street. Jesus, I was a naughty girl today and left my trike out on the sidewalk. Please make me a good girl tomorrow, and bless Mommy and Daddy and Baby and—" there followed the names of many friends, young and old.

Through this little girl's mustard-seed faith, I learned how the error of Christ's disciples appears again and again in us parents. We put stumblingblocks in the growth of our children's faith! We often dwarf the faith of our little ones by not allowing them to grow spiritually. Humbly, I have learned to pray that as a parent I would not compress my child's relationships with her Lord into a smaller shape than her God-given zeal permits.

We may bring our children regularly to church. But do we take it for granted —with others who consider themselves enlightened—that until children reach "the age of understanding," church is a boring place for them?

Do we then feel that we owe it to them to provide them with some sort of entertainment during that long hour in the church pew? So we have the little girl who sits between her parents and reads of the antics of Screwy Squirrel while the pastor preaches. Other parents, more considerate of the surroundings, furnish their youngsters with Bible picture color books and Bible story books and Sunday school papers so that their children may learn to ignore the spoken Word.

Are we to be surprised when children so trained have no more reverence for the house of God than that they play tag around the altar when, a few years later, they come to church for junior choir practice?

Many a parent can testify that even pre-school children, who have been taught by their parents to sit quietly and without entertainment in church, learn more from the sermon and prayers and singing than we adults would expect of them. How many a child has surprised his mother, days later, with something he remembered from the sermon.

Our children reflect us. If grace at our table is a perfunctory chore for the parent, we make it so for our children. But if for us it is a blessed privilege to "take it to the Lord in prayer," our children will know this, too.

They will not need coaching or wheedling from us in order to say grace at the table or to sit with reverence with us in church. They will want to share with us that which we treasure.

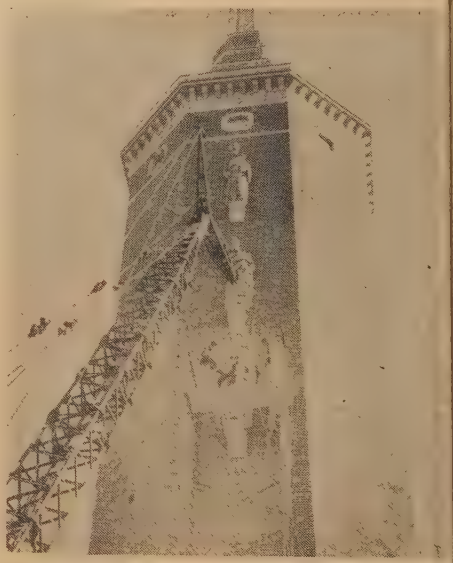
Artists Decorate College Chapel

Statuary and murals were placed last month in library-chape to be dedicated in September at Wittenberg College in Ohi

THE ARCHITECT and builders had been busy for several years in constructing a great chapel-library on the campus of Wittenberg College in Springfield, Ohio. Artists and sculptors have moved in during the last stages of construction to add final touches in a distinguished project.

From the Philadelphia studio of A. Regis Millione came six statues last month, chiseled in stone, to be swung into place on the 218-foot tower of the chapel. One of the statues represents Martin Luther whose career as a reformer began while he was professor at the university for which college is named—the German university of Wittenberg.

Believed to be the first Martin Luther statue of its kind erected in America, a nine-foot stone figure of the reformer has been placed on the tower of the new



CRANE SWINGS LUTHER UP 60 FEET

NINE-FOOT Luther statue weighing two and one-half tons, is roped up for a ride to its place on tower. Spotlights will illuminate the six tower statues each night on Wittenberg campus.

LUTHER ON HIS PEDESTAL

THREE STATUES IN PLACE

$1,500,000 chapel-library.

Eight other statues of Luther are now located in this country but all are of metal and are at ground level. The Wittenberg statue is 60 feet above the ground.

WITTENBERG'S STATUE of Luther, which features him holding an open Bible, is the last of six carved figures representing the college's religious and cultural heritage to be put in place on the chapel-library tower. Other statues are of St. Paul and Augustine on the chapel side of the building with Luther, and those of Johann Sebastian Bach, Gottfried Leibnitz, and John Milton—representing music, philosophy, and literature—on the library side. The building will be dedicated in September.

Each of the completed carvings weighs two and one-half tons, is nine feet high, between three feet and 40 inches wide and approximately 15 inches thick.

Mr. Millione completed the six Wittenberg statues following the death of his father, Louis Millione, last year. The elder Millione had begun the work in April 1953.

Before carving the Wittenberg figures, young Millione read biographies of all six men and gathered much historical information regarding their lives. He studied over 150 woodcuts and photographs of Luther and finally created his own version of the reformer's face, keeping close to a Luther painting by Lucas Cranach.

EACH OF THE six statues on the chapel-library is hanging on two huge iron hooks which project from the tower wall. These are cemented into the statues. Two bolts are also anchored into each statue and fasten inside the building. Each figure stands on a stone pedestal, 14 x 18 inches.

A crane with a long boom was used to hoist the carvings in place, with a crew of six men assisting. The highest statue is 102 feet from the ground. The Luther figure, at 60 feet, is the lowest on the chapel side. Leaning slightly forward, the figures will be illuminated at night by

brilliant spotlights from below.

Costing approximately $20,000, the figures were made possible by pledges of $10,000 each from First Church in Columbus and Trinity Church in Akron.

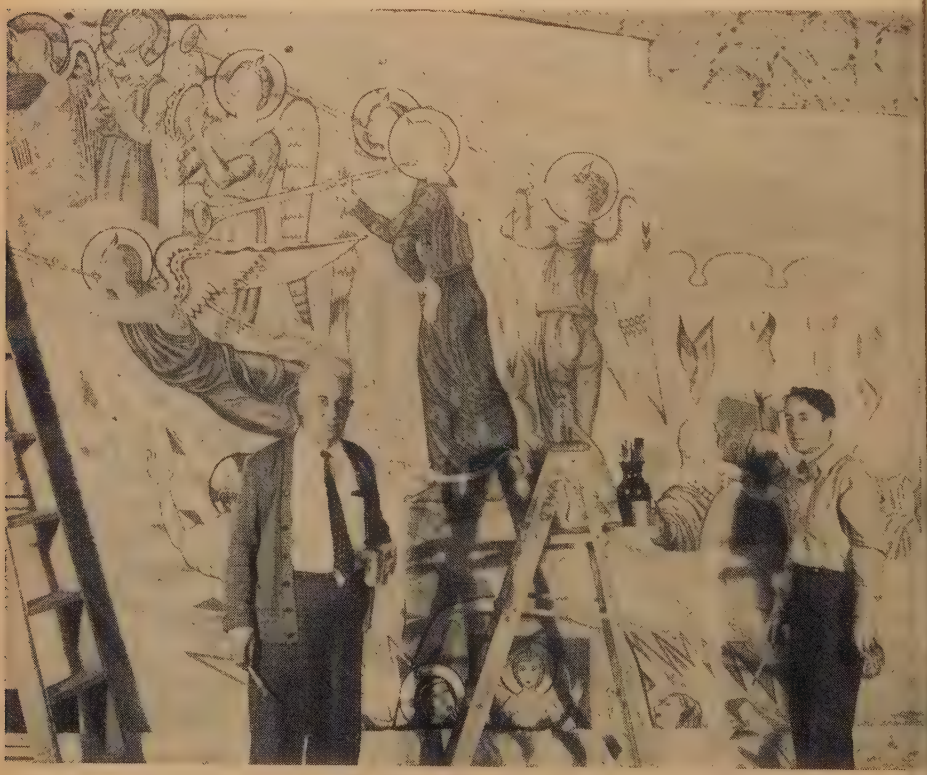
The eight other outdoor statues c Luther are located in Washington, S Louis, Decorah, Iowa; Dubuque, Iowa St. Paul, Minn.; Detroit, Baltimore, an Gettysburg, Pa.

Wittenberg Murals Were Painted on Orlon

Louis Ewald spent most of the last year painting huge picture of Old an New Testament events and symbols which will decorate sanctuary wa

INSIDE THE Wittenberg chapel, the sanctuary wall will be decorated with a huge mural, filling a space some 46 feet high by 40 feet wide. A concrete arch, with a huge cross between heavy vertical lines—extends above the altar. Aroun the arch, from floor to ceiling, is th mural.

The mural, painted on Orlon, wa rolled up last month by the artists, Loui



EWALD AND BONELLI COMPLETE 40-FOOT DECORATIVE CURTAIN
"Resist deterioration"

Ewald and James Bonelli, and shipped to Wittenberg. For six months, sections of the big Orlon curtain on which the painting was made have filled the Ewald studio in Bryn Athyn, Pennsylvania. "I decided to use Orlon," said Mr. Ewald, "because it is supposed to resist deterioration better than ordinary canvas." Another practical necessity was that the mural must serve to absorb sound as well as decorate the chapel.

An enormous sheet of Orlon on rollers with pulleys dominated one whole side of the Ewald studio when I visited it. Scenes from the Bible in brilliant colors, with touches of gold, were being painted.

Working with the veteran artist, Mr. Ewald, was a young artist, James Bonelli, who holds a bachelor's and a master's degree in fine arts from the University of Pennsylvania and who has won many honors. Although both men work from nine to five every day, it has taken them nearly a year to complete this project.

AT ONE END of the studio is a much smaller flat painting, showing the whole work in miniature. One side of the mural depicts incidents in the life of Christ from the nativity to the resurrection. The other side shows Old Testament episodes. The top of the arch shows angels with trumpets looking up to a large sunlike star, symbolizing God's light. Mr. Ewald says that the idea of the mural is to give the history of our faith.

Louis Ewald has devoted thirty years to church art. His home and studio, a converted old mill beside a wooded branch of the Pennypack Creek, is one of the well-known landmarks of Bryn Athyn. Although he is an Episcopalian, he originally came to live in this small Swedenborgian town to help with the art work of the famous Bryn Athyn cathedral.

This was an excellent place to start in ecclesiastical art, as here the work was done slowly and carefully by hand as it used to be done in the old European churches. Ewald first helped with the design of statues and the color for stained-glass windows.

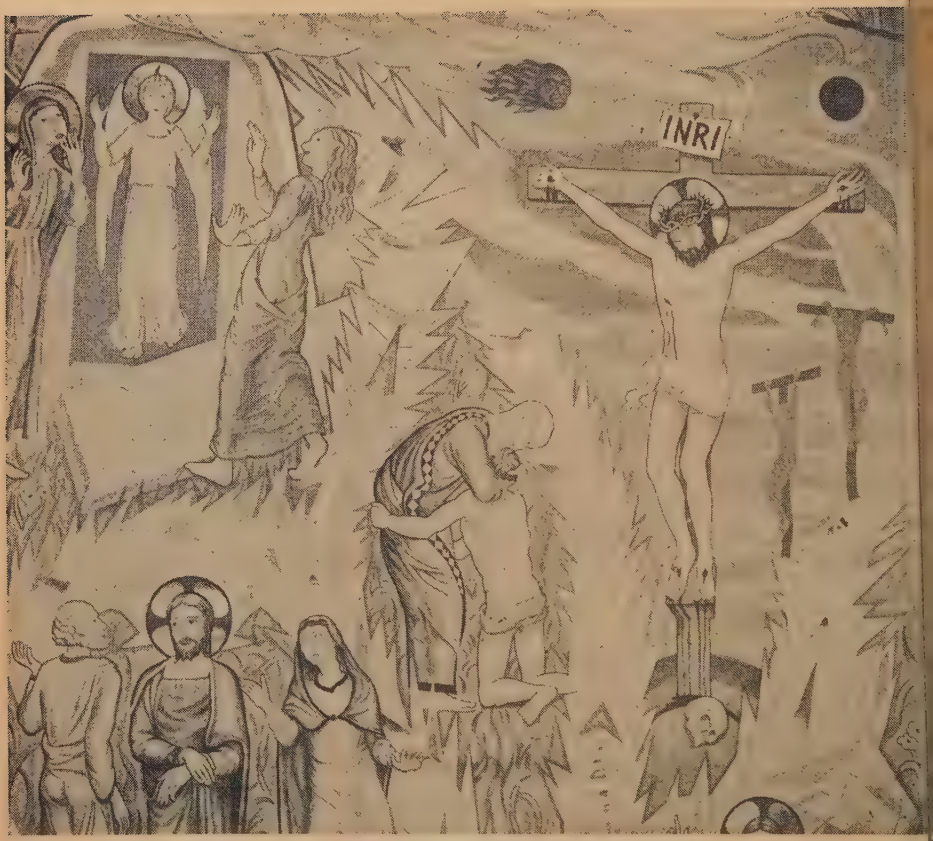
NOW A FREELANCE ARTIST, specializing in mural paintings, Mr. Ewald has done altar pieces, stations of the cross, and murals for thirty-five churches. He has worked for many denominations—Lutherans, Roman Catholics, Episcopalians and others. Among his recently completed works are murals for the children's chapel of Christ Church in Wilmington, Delaware; murals for Grace Lutheran Church at Pottstown, Pennsylvania, and symbols for the new chapel at the University of Pennsylvania Hospital in Philadelphia.

"Once," he said with a chuckle, "I was working with an artist named Benjamin Bittenbender on several jobs for Roman Catholic churches. Everyone around us had Irish names. We decided our German names sounded out of place, so we called ourselves O'Bittenbender and Mc-Ewald to the Irish workmen and felt we got along together better!"

Born and educated in Minneapolis, Louis Ewald followed in his father's footsteps as a typesetting machine engineer in Duluth. His first session in drawing at a night class convinced him that he wanted to be an artist. After a season at the Minneapolis Art School he came to Philadelphia. He earned his tuition to the Pennsylvania School of Industrial Art by working in newspaper composing rooms.

HE SAYS THAT when working with the church architect, he submits small-scale

By GERTRUDE D. ROWLAND



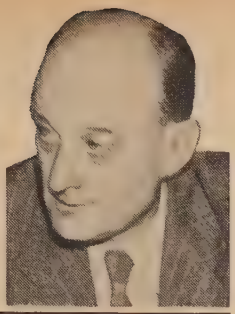
SCENES FROM LIFE OF CHRIST ON ONE SIDE OF MURAL
Murals were painted in sections, sewed together

rough designs first. These often have to be changed many times before the final design is agreed on. A majority of churches that he has helped to decorate have chosen modified contemporary style for their paintings.

"In building new churches, money allotted for equipment and heating usually takes precedence over funds for art work!" says Mr. Ewald. "Also, it's difficult to make estimates of probable cost of art for the information of committees. Art is not an exact science, and it is hard to know in advance how much time and effort you will have to spend to achieve the effect you desire.

"Another headache for mural painters is having to cope with labor union rules. For instance, in New York City, an artist who wants to do a fresco would have to join the interior decorators, plasterers and painters unions. In Baltimore an artist can only employ painters who are members of the local union. But I'd better not go into all of that—," he said.

Regardless of such annoyances, Mr. Ewald has never wanted to do anything but ecclesiastical art. "It is much more satisfying to know where your work is to be hung and for what purpose, than to exhibit it at some commercial gallery," he said.



We Christians are judged according to how much fruit we produce, not by theological talk

By REINHOLD NIEBUHR

ONE HAS the uneasy feeling that Christians, living in a secular society, are too intent to argue with their secular friends and opponents about the question of whether God exists or whether the biblical accounts are credible and in what sense credible. The question of the "existence" of God is old. God's existence cannot be proved or disproved, for the simple fact that God must be the very foundation of existence, the end and fulfillment of life. His existence can therefore not be established as we establish finite existences.

In all of these intellectual arguments, the Christian is likely to forget that the Bible calls upon him not to prove anything but to "bear witness" to the revelation of God in Christ. That revelation is the "light that shines in darkness" and it illumines both the mystery of the divine and the mystery of sin and grace in human life.

When there is a genuine confrontation of the divine and the human in our experience, the result must be the shattering of human pride and emancipation from self. "The fruits of the spirit are love, joy, and peace," declares St. Paul. And Jesus insists that "by their fruits shall ye know them."

IN THE ENCOUNTER between the Christian faith and the world, we fail Christ if our lives do not manifest some evidence of "grace," some emancipation from the pride of the self, whether individual or collective, and some spirit of forgiveness toward the wrongdoer whom we recognize as a fellow sinner.

If we Christians could bear witness in this way the Christian enterprise would be more impressive to our fellow-citizens. Whenever they see a church squabble in which the secular government is called in to preserve order, and whenever our faith witnesses nothing to the truth of the universality of God's love, but becomes merged with the pride of race, nation or class, the church is as "the salt that has lost its savor."

WE ARE LIVING in a very tragic age, which has refuted many of the hopes and illusions of those who had given up the Christian faith. But many of these secularists may have common grace in human relations which surpasses our own. They may not be like the "publicans and sinners" whom our Lord preferred to the righteous people of his day. They may be like the Samaritan who helped his neighbor while the priest and the Levite were too preoccupied with ritual religion to care for the needs of the neighbor.

One has the uneasy feeling that our Lord might not find either our orthodoxies or our heterodoxies very relevant to his gospel of redemption today. The nation is threatened with very great perils, internal and external. The greatest internal peril is that after generations of progress in race relations, the national community should again become divided on the race issue.

If the church cannot bear witness to the grace of Christ in these situations, the world will not be very interested in its disputes about policy, liturgy, or theology. The challenge "By their fruits shall ye know them" is still with us.

LOST FRIENDSHIP

I WAS EXTRA CORDIAL to Barbara when she stopped in to get Karen to help with her homework. "You mean those problems about how much wallpaper for a room so many feet by so many feet with a ceiling so high?"

"And worse than that. How many nickels in a stack. Who cares?" She tossed her head with the quick gesture I have always thought so cute. Now it only annoyed me. And the fact that it annoyed me made me cross.

Parents who mix in their children's lives and make mountains of molehills have always seemed so silly. And with the younger children I've never had any trouble staying objective. When they had quarrels or disappointments, I could sympathize and smooth things over without being angry with the other children. But Barbara seems so grown up, I can't help feeling she should be capable of grown-up loyalties.

THAT'S WHAT HURT Karen, too, it seems. When they were talking about having a queen for the spring fete at school, everyone knew the choice would be between Karen and Barbara. As Karen finally sobbed it out to me, "Everyone knows we're the prettiest and the smartest and the most popular. It was sure to be Barbara or me. And I was willing for her to have it. She's my best friend. I wouldn't try to get it away from her. But she did!"

This was one day last week, when I made a point of being alone with Karen so she could tell me what was bothering her.

"FIRST TIME I heard it I didn't believe Barb would do it—go around telling the other kids she ought to be queen because she's going away and this is their last time to choose her. I didn't think she could be that kind of friend. I wouldn't do it to her!"

"Of course you wouldn't. Are you really sure now that she did?"

"Yes! The teacher even said so when she made the announcement. She said, 'I don't want to influence your voting, but as Barbara has pointed out to some of you, she is going to be leaving us. It would be a nice thing for her to remember and a nice way for us to think of her next year.' "

I COULDN'T IMAGINE why Miss Franz would make such an announcement. Barbara is a lovely child—at least, I had always thought so. And Blanche has done a lot in PTA. But so is Karen and so have I.

I tried to tell Karen there must be some mistake. "No, Mother," she insisted. "There is no mistake. Barbara is the queen. It is all announced and everything. She just isn't a true friend and I feel awful. It's not because I'm not queen. It's that she didn't want me to have it. I'll never trust anyone again."

Well, I knew that however I might question the whole procedure myself, I mustn't let the incident leave a scar.

"Anyone?" I asked.

"Anyone! People are hateful. All of them."

"Even me?"

"Yes! How do I know you really love me?"

"That's a good question. How do you know?"

FUNNY HOW DIFFERENTLY people take things now. We read our books and magazines and have talks at school and church meetings so we know that when someone says things like that she's just hitting out at whomever happens to be around. A few years ago a child would have been sat down hard for speaking like that to her mother.

"I don't know." She paused and looked a little sheepish. "That's not true, I guess. But you're the only one. You're my mother. You have to love me."

"Oh, no, I don't. Lots of mothers don't love their children. Don't look as though that couldn't be true. Pick up the paper tonight and see."

"Oh, that's just the papers."

"Yes, that's the papers. But there are lots of cases where it doesn't get in the papers. If we stopped giving you food and clothes and a place to live, the neighbors could complain to the police and in court they could make us give you those things or go to jail. But there's no law on the books to make us love you. That's up to us."

"Then I should think you'd stop. When Pete tracks in mud and acts fresh—and Susie's such a pain—and I, well, I act like this—I should think you'd get awful sick of us."

"But love doesn't work that way. I get cross now and then. I get tired now and then. Once in a while I'm downright angry. But I love you and nothing can change that."

"Nothing? Even if I stole or killed somebody?"

"No matter what you did, I'd love you. I don't love you because you have good manners or are one of the prettiest girls I know. (Yes, you are, so don't look so surprised.) Or even because I've looked after you since you were a helpless little baby. I love you because you're you."

I wanted to go on to say that is the way God loves us, but I wasn't sure that was what she needed. I've heard Pastor Sym say that, important as the love of God is to people of all ages, he has made us dependent on each other too. We can't make human love a substitute for God's love or God's love a substitute for the human variety. We need both.

KAREN WAS SILENT for a while, evidently thinking about what I had said. She didn't answer my last remark directly, except to smile in a way that tugged at my heart. "How," she asked, "do you think I should act toward Barbara? I don't feel the same."

"If you can do it, I think you should be just the same. She must have wanted to be queen very, very much, to try so hard. If you are a true friend yourself, you'll want her to have what she wants so much."

"Want her to? Phooey!"

I couldn't help laughing at her vehemence. "I know. Sounds silly, doesn't it? And maybe you can't manage it. But try treating her as usual. See what happens."

So I found myself taking my own advice. As I invited Barbara to take off her things, I wondered whether I was overdoing it. "Grow up," I told myself. "You've always liked Barbara and you like her still. Keep your ears open and you may find out why she's acted this way."

WORSHIP NOTEBOOK

VISITORS to the Lutheran Church House in New York City are always shown the chapel. Almost every day in the week the Church House family gathers here for prayer. Officers and executives, stenographers and accountants, visiting delegates and guests, come here for their noonday devotions. This is the way it should be.

THIS IS THE WAY it should be—almost. As each service ends, the last refrain of the hymn echoes softly in the chapel, then all is still. This doesn't last long. In the lovely room that heard the sound of confession, prayer, song, there comes suddenly noise—shattering, worldly, careless noise.

The service is over and once again men and women are talking with each other. Some speak softly. Others are loud. Some even shout and joke. There is only one word to describe it all—noise.

This strange scene isn't peculiar to the Church House chapel. It happens every Sunday in almost every parish church across the land. It is as if, with the fading notes of the hymn and the snuffing of the candles, the Almighty has gathered his robes about him and gone off in a cloud.

The service is over and now the church is just another room. Who hasn't heard the busy voice of the woman calling across five rows of pews, "Don't forget, I want $2 for the tickets for the sauerkraut supper, and be sure to bring an extra apron and tea towels"? Or the vestryman who stands hands in pocket jingling coins like Christmas bells as he reminds others of the synodical apportionment. Who hasn't seen little children running up and down the aisles, hiding in the choir stalls or even in the pulpit, as their parents talk? Is this what should be happening in our churches each Sunday after the service?

SOME WILL argue that the church is not holy. It is true that the fact that prayers are offered at the dedication, and the building is solemnly set apart for the worship of God, does not make it holy. It is still a structure of brick, wood, and stone just like the post office or the railroad station. God can be, and is, present in any one of these places, just as he is in the church.

It is what happens there that makes us have a particular feeling about the church. Jacob had a vision. He dreamed he saw angels and he heard the voice of God. The next morning when he awoke, he said in fear, "Surely the Lord is in this place and I did not know it . . . This is none other than the house of God, and this is the gate of heaven." Then he set up a pile of stones and made a little ceremony out of pouring oil over the stones. He called the place the House of God.

Today when we build a church, we do essentially what Jacob did. To be sure we've become a little more functional and a bit more elaborate, but the idea is the same. We build an attractive, comfortable building, decorating it as our funds allow, and then by a ceremony of dedication we call it the house of God.

THESE THINGS we do because we expect to find something here that we don't

find elsewhere. Here we bring our little ones that they might become children of God by baptism. Here we come for instruction. Here we receive the precious gift of grace by Word and Sacraments. Here we seek God's blessing as we join our lives in holy matrimony, and here we bring our blessed dead as the last measure of our devotion.

The church is truly God's house, not only for an hour or two each Sunday morning but every day, all day and night. Just as we seek refreshment at the fountain of grace in the assembly of the congregation, so we ought to be able to seek that same grace in the quiet of God's presence.

There are two ways in which we can do this. First, we ought to have a special attitude about the church itself. The moment we enter its doors our hearts and minds ought to turn to God. We have come here to worship him.

Petty conversation, no matter how important it may seem to us, should be put aside, and instead we should think of God. The time before the service should be spent in prayer and meditation.

After the service, learn to spend a few minutes more. I sometimes feel that it is not God who leaves the church, it is you and I. Pull out the kneeler and use it. It's an awful waste if that little board or cushion is only there for the Order of Public Confession. You kneel in prayer at home, why not in church?

TELL GOD how grateful you are for what you have received at the service and then go your way. You will benefit spiritually from those extra moments with him, and you may find to your surprise that you'll have time to chat with your pastor instead of just shaking hands.

The second suggestion can be put in effect only by pastors and councilmen who will be courageous. It is, open the churches every day.

I know a church where the doors are never locked. Day and night it stands ready to shelter anyone who seeks the quiet of God's presence. The people of that congregation appreciate the fact that they could go to a particular place to be with God. Because they can come to the church at any time, they have a different attitude about the building. Because their attitude has changed, they have grown in the practice of their devotion.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Sunday

QUESTION: We are trying to live with three generations under one roof, including my mother and our two children. There are various matters on which there are clashes of opinion, but one that causes most flare-ups is observance of Sunday. Mother insists upon rigid abstinence from all work and play activities.

During the summer the youngsters wanted to go boating on Sunday afternoon at a lagoon only a few miles from us. I was brought up in puritanic fashion, but I prefer to give my children more freedom. Nevertheless, in order to avoid unpleasantness I have often deferred to Mother's wishes. This, of course, irritates the children, for Sunday is the only day their Daddy is free to go with them to teach them and make them feel

safe. John and May have come to despise Sunday as a day of "No" and restraint, and they are beginning to take it out on their grandmother. How can we meet this problem, and still have peace?

REPLY: This is mainly a problem of respect for old age. A persistent no to children on this question is likely to produce effects which render it an unwise procedure. A strong effort ought to be made to help your mother see the viewpoint of other family members and desist from trying to dominate.

A similar effort is in order to help the youngsters be more sympathetic to their grandmother's ways of thinking and feeling. At least they can be brought to understand one another even though a decision entirely pleasing to both cannot be achieved. The children can be guided to do whatever they do, not as a matter of emotional rebellion, but as an outcome of real difference of opinion. If this is achieved the difference will not be with their grandmother but with another point of view.

It should be noted further that in a case of this sort, with all due regard for a grandparent, it is the parents, not another generation, that must make the decision, along with the children. While grandparents, and other relatives, may express their opinions in the proper place and at a proper time, they should not try to control or use pressure. It should be made clear as to where the responsibility and authority lie. But a democratic spirit ought to prevail as far as possible.

Seminary?

QUESTION: I know a young man who, when he was graduated from high school, strongly felt that he was called to the ministry. He started to one of our church colleges and it seemed that he was headed straight for the theological seminary.

Now he is deeply in love and wants to abandon preparation for the ministry. He says he will finish his college course but three years more represent too long a period to wait for marriage, a car, or family life. His lady love is a nice girl from a good Protestant home.

I would like to see him go into the ministry, but not unless he really wants to do so. I feel, however, that he is about to give up his real calling. I am praying for him and his girl. What more can anyone do to help them?

REPLY: This is not necessarily a matter of remaining single and going into the ministry, or marrying and giving it up. In many cases it would be better for the young people to postpone marriage until education is completed, but this is not always necessary. Today seminaries have dormitories for married students, and a large proportion of young theologs are married. A good number of the wives work and supply much of the necessary cash. They seem to manage, though some must have rather rough going. It should be possible to work out a practical plan, especially if they postpone having children.

When young people get deeply in love during college days, they frequently seek a quick route to marriage —even though it is not always the best. Try to get all the facts before this couple. Ask them to consider all angles of the situation. Pray that they may reach the correct decision. Then leave the matter up to them. Whatever their decision, their friends and relatives should then help them make a success of the venture. No one else can decide for them, and no one should try.

God Rules the World

The Church and the Public Conscience. By Edgar M. Carlson. Muhlenberg Press. 104 pages. $1.75.

In five short chapters the reader encounters 1) the biblical view of man as fallen in sin and redeemed in grace, capable of living "redemptively creative within the context of his ineradicable sinfulness"; and 2) an analysis of the "structures of society" (home, economic order, political life) which the continually creating God provides as bulwarks against sin for the vocational life of mankind.

The third and fourth chapters present a theology of the church as "the body of Christ," and its responsibilities under God to the political community. "The church must interpret the content of the law by which also the state is bound, and it must create a sufficient consensus of moral judgment in support of that law to make it the definition of right on the basis of which the state can be expected to function. The church is the custodian of the law as well as the gospel . . . There is only one law—the law of God." This is the chief way in which the church moulds the public conscience or moral climate of every age.

Carlson insists that much of the social-ethical dilemma of the contemporary church is due to its overexaggeration of God's redemptive activity at the expense of his ongoing creative work. God's twofold rule by law and gospel should always be distinguished, but never separated.

"There is no part of life or of the world which is not the scene of God's aggressive activity. It is not true that God is active and effective only in redemption, in faith, and in the church."

Christians dare never act as if they have a preferential monopoly on God's activity in society. Often he does act in and through them; just as often (as recently on an Alabama campus) he must act despite them.

The final chapter deals with Carlson's own struggles as to the relation of the Christian's earthly tasks and his heavenly hope. Is there only judgment, no fulfillment there-and-then of what we have begun in God's name here-and-now? He believes it to be psychologically and theologically necessary to posit such eternal meaning and fulfillment, offering as authority the biblical doctrines of the resurrection of the body, and Christ's fulfillment of the law of creation (love) as the second Adam. This writer remains unconvinced that this American dream is commensurate with an evangelical theology of the cross.

We may hope that Dr. Carlson will continue his penetrating investigations.

Philadelphia WILLIAM H. LAZARETH

What About Heaven?

Dialogue on Destiny. By George W. Barrett and J. V. Langmead Casserly. Seabury. 96 pages. $2.25.

This book employs an ancient but seldom used homiletic device of the dialogue sermon to present the great themes concerning "the last things." The subjects are: "The End of the World," "Death and After Death," "Heaven and Hell," and "Kingdom Come."

One spokesman is a professor of practical theology, the other a professor of dogmatic theology, at General Seminary, New York, and delivered these "Dialogues" in Trinity Episcopal Church of that city.

In the dialogue sermon the "parish priest" introduces the subject of discussion and seeks to answer the "inquiring layman," the "interrupter," who is puzzled, bewildered, or uncertain as to what the Christian teaching really is. The "inquiring layman" requires answers to such questions as: "What will be the condition of the risen life?" "What does the New Testament mean when it uses the word 'last' and the expression 'end of all things'?" "Have we made a mistake in thinking in terms of personal immortality?" "Will we recognize each other in heaven?"

"Is the traditional idea of hell incompatible with belief in the love of God?" "Is it possible that in the end all will be saved?"

These and many similar questions are dealt with in a forthright manner by the "parish priest," who, significantly, has the last word in each of the dialogues. On some answers we would disagree, as on ideas of purgatory. He is, however, honest and humble in his approach to the most difficult problems.

The authors of this book have faced squarely a problem confronting every New Testament scholar; namely, how much of the language of the New Testament is to be understood as prose, factual-historical data, and how much as poetry, interpretation underlaid with basic religious truth? And where shall the line be drawn? The "parish priest" relegates those parts of the New Testament which are not fully explicable to the modern mind to the realm of poetry.

Bethlehem, Pa. JOHN W. COBB

Getting Ready for Retirement

The Minister's Complete Guide to Successful Retirement. By Norman Lobsenz. Channel Press. 192 pages. $2.95.

Don't be misled by the title of this book. Many ministers will pick it up, thumb through it hurriedly and then be tempted to lay it down thinking, "That is a book I will probably want to read when I retire." That will be years too late!

This book can be read with profit by most ministers who are even now retired. It should, however, be considered as required reading for every one of us who is still in the active ministry. Otherwise we will not be able fully to take advantage of the pertinent and helpful suggestions Mr. Lobsenz gives for successful retirement. As a matter of fact, many of the nine suggestions he offers in the chapter on "How to Leave Your Congregation Gracefully" are as applicable for the minister leaving one parish upon acceptance of a call to another as they are for the minister who is leaving a parish to enter upon retirement.

It is interesting and ironic that most of the pastors interviewed in preparation of the material for this book stated that they had not made adequate preparation for retirement while there was still time to do so. Each indicated, however, that in all probability theirs was a singular case, implying that their fellow pastors were more thorough in their preparation. Unfortunately the facts hardly bear out this conclusion.

Not all of the author's suggestions on "How to Make Extra Money" or "Part-Time Service Enterprises" will seem practicable. Perhaps 99 per cent of them will be impractical for you. If you can use only one suggestion or if it stimulates you to conceive a means of earning extra income, it will be helpful.

The chapter treating with Social Security needs to be read with discrimination. It would seem to this reviewer that here the author has skimmed over rather lightly certain highly technical matters. He would have done well to have checked this information carefully and thus avoid errors.

Philadelphia GEORGE H. BERKHEIMER

Book Brevities

Your Rewarding Years. By Mrs. Clarence H. Hamilton. Bobbs-Merrill. 219 pages. $2.75.

This book is probably among the forerunners of many on how to deal with old age. With such an increasing number of elderly people in our society, books for them may begin to outnumber the volumes of advice to youth and the newlyweds. This book contains wise and lucid counsel regarding typical problems of the elderly. While it offers no specific Christian guidance, there is a strong faith-undertone running through it.

The Heart of Peter Marshall's Faith. By Peter Marshall. Revell. 46 pages. $1.

Millions of Americans have discovered the eloquence and ardor of this great preacher. The publisher has chosen two sermons from *Mr. Jones, Meet the Master* for reprint in this slim book—one a trumpet-toned Easter sermon and the other a "Mother's Day" message.

OVERSEAS

Church Expects New Attacks

GERMANY: Berlin. Mar. 3.—WHILE THE Communist party in Moscow served as a sounding board for propaganda talk on co-existence and co-operation, addressed both to the eastern and western worlds, East German communism braced itself to strike a deadly blow against the Lutheran church in the East Zone.

There is little doubt that the Communist government of East Germany believes the time has come to line up the church with the doctrines of the Red dictatorship in the land of the Reformation. Such alignment has already been the fate of churches in Hungary, Czechoslovakia, Poland, Estonia, and Latvia.

This menace threatens more than 15 million Lutherans. Their territory includes such cities as Eisleben, Eisenach, Erfurt, Wittenberg, and the castle of Wartburg—places where Luther lived and worked.

Last February, during a reception for bishops and other church leaders, Minister of Interior Karl Maron, who supervises the police, voiced severe criticism of the church's attitude in East Germany. Main target of Minister Maron's anger was the Evangelical Railroad Mission which functions as a traveler's aid organization in railroad stations.

Some staff members of the mission had been arrested and subjected to harsh questioning. They were accused of military espionage on behalf of the West and of helping refugees escape from the East. Most have since been released, because even under Communist security regulations they could not be labeled dangerous.

WHAT THE Minister of the Interior told the churchmen climaxed in these sentences: "The time seems ripe to remind the representatives of the church of the need for greater modesty. The representatives of materialism and of progressive science have not only the right but the duty to proclaim their scientific doctrines wherever they go. We no longer live in the Middle Ages when spokesmen of religious superstition were free to suppress progressive ideas."

The churchmen replied to Maron's statement by pointing out the pressure being brought to bear on Christians, the persecution of the Christian faith, the steps taken against young Christians in violation of the constitution. They emphasized that the church must remain free of state interference.

But the Communist state is concerned at this time with elimination of the church's independent status. The objective is to force the churches into giving evidence of "active allegiance," to endorse Communist policies, the socialist order, materialist ideologies, and by selecting officers favorable to the Reds.

RECENT MEASURES taken against free religious instruction in schools in East Berlin highlight Communist antichurch policies. State orders have curtailed instruction considerably. The use of classrooms has been denied in violation of the constitution. Religious instruction can follow regular class schedules only two hours after the end of the last class. State and party, which tax the strength of pupils to the limit in daily convocations and exercises, show great concern that the weekly one-hour class in religion shall not affect the health of the children.

Catechists must be examined by Communist school authorities concerning their political reliability. The church has only one answer to this imposition: No. This will give the state opportunity for further persecution which is anticipated in the near future. —BERLIN CORRESPONDENT

Salisbury Area Mission Attracts Over 40,000

By FRANK K. EFIRD

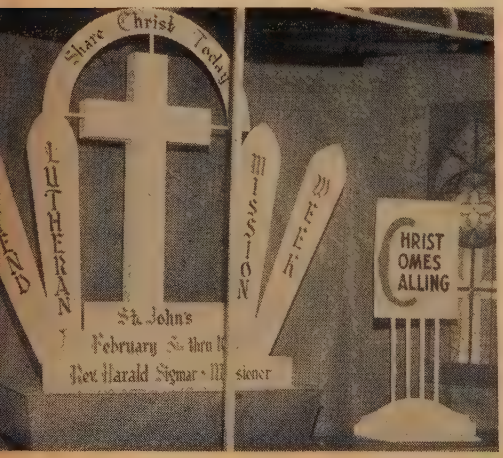
SALISBURY—Services for the Salisbury Area Lutheran Mission, Feb. 5-11, were attended by 41,453 persons. This was 7,000 less than the attendance for the pilot project held in this area in September 1954.

Leaders felt the lower attendance might have been due to the time of year of the 1956 mission and the fact that "the newness had worn off." However, results were good.

The 39 participating churches have a confirmed membership of 14,000. A total of 1,493 visitors made 1,728 calls, enrolling 180 for pastors' classes, securing 120 children for baptism, and 141 more for Sunday school. Mission offerings were $5,889.

IN CONTRAST with the University of Alabama, where rioting followed the admission of a Negro student, the University of North Carolina, and North Carolina State College have peaceably admitted Negro students. Three Negroes were admitted under a Federal Court order as undergraduates at the university. The order has been appealed to the U.S. Supreme Court.

Beginning in 1957, all applicants to the three units of the Consolidated University of North Carolina will have to pass entrance examinations. The implication that this case is a result of the segregation issue has been denied.



Window display at St. John's, Salisbury

Dr. Robert Paul Roth, professor at Southern Seminary, Columbia, S. C., asked Lutherans at mission rally in First Church, Greensboro, N. C., to remain ". . . dissatisfied evangelists until all are won to faith in Christ."

NO NEGROES were enrolled in church schools of higher education in the Tar Heel State. Gardner Webb Junior College, a Southern Baptist institution at Boiling Springs, agreed not to admit Negroes.

Trustees said the preponderance of the constituency of the school as well as the student body were against it. The issue arose when a Negro inquired about admission as a day student.

COVENANTS made and anticipated from congregations on the $343,821 synodical budget total $305,269, $38,551 short of the

goal. The 156 congregations adopting covenants, increased their pledges by 14.6 per cent.

Meetings are being held in all conferences with pastors and evangelism committees to strengthen year-around evangelism in congregations. Some conferences are planning quarterly meetings for instruction, information, and inspiration in evangelism.

According to statistics released by the North Carolina Council of Churches, North Carolina has an active program of Bible teaching in the public schools. This year 36,661 pupils in 130 elementary and high schools are being taught by 74 Bible teachers in 54 communities. One new program was reported and none discontinued. The number of pupils has steadily increased from a total of 25,642 in 1950, but the number of schools and teachers has remained about the same.

Closing rally at First Church, Greensboro

Prince of Peace Church was organized at Kinston on Jan. 15 with 73 baptized and 53 confirmed members. There were five confirmations and four adult baptisms at the service, attended by 109 persons. The first service for the mission was held Nov. 28, 1954. The congregation was organized under the leadership of the Rev. Frank C. Perry who arrived in June 1955 from the Southern Seminary.

St. John's, Statesville, broke ground for its $200,000 church and educational building Feb. 9. The congregation is relocating in a new residential area of the city. A chapel and fellowship hall will be built later.

ILLINOIS

Lutherans Will Unite in Chicago 1957 Mission

By JOHN E. COOPERRIDER

CHICAGO—More than 500 pastors and laymen met March 2 to hear church leaders present plans for a co-ordinated Lutheran evangelism mission to be conducted throughout the Chicago area next February. More than 430 churches, representing every Lutheran synod in Chicagoland, would be involved.

Explaining the need for such a mission, Dr. H. Conrad Hoyer, executive secretary for the division of American Missions of the National Lutheran Council, said, "In 1950 there were 2,000,000 people in Chicagoland of Protestant background and preference who were outside the membership of any church."

"Since then," he added, "the Chicago area has been growing by more than 100,000 every year, a growth far more rapid than the growth of the churches, and which therefore swells the rolls of the unchurched more than it swells the rolls of the churches."

He also pointed out that "many congregations have lost hundreds of members because of their flight to the suburbs. Yet their old neighborhoods are still teeming with people—other people—but still people precious in the sight of the Lord."

"Chicago changes even faster than it grows, with 10 per cent of its population moving every year. Our churches must be kept abreast of these changes or they will

ILLINOIS . . .

lose strength and die just at the time when they should be active and serving."

The Rev. Conrad Thompson, evangelism director of the ELC, then indicated how this need would be met through preaching; the Rev. William H. Swarbrick, ULC regional evangelism director, how it would be met through teaching; and the Rev. Hugo Kleiner, president of the English District of the Lutheran Church, Missouri Synod, how to meet it through witnessing.

The Rev. Ihno Janssen, Jr., executive secretary for evangelism of the English District, Missouri Synod, pointed out the need for careful preparation, "beginning with prayer," and how the program would work through a "combination of love and skill."

The Rev. William Berg, evangelism director of the Augustana Lutheran Church, said that "seasonal evangelism never works," in declaring the importance of a systematic follow-through. The Rev. Louis H. Valbracht (ULC), pastor of Edgebrook Church, Chicago, and chairman of the publicity committee for the mission, outlined a program of co-ordinated publicity with billboard and newspaper advertising, store placards, banners and doorknob hangers.

Thirty thousand automobiles would be driving through the streets of Chicago with bumper stickers, and 400,000 would have the doorknob hanger hung on their doors.

He also said that there would be spot announcements and interviews on radio and television. All of this publicity would cost each church $100.

In indicating how this co-ordinated program came into being, the chairman of the co-ordinating committee, Pastor Carlton Berg (Aug.), said that the movement started at the parish level, and that only after it had gathered momentum were synodical directors of evangelism approached for counsel.

"Since the ULCA had scheduled its Chicago area mission to begin the week of Feb. 17, 1957, the other synods decided to ask the leaders of the ULCA program whether or not they would object if they conducted their programs at the same time."

Each church body will be independent a far as the operation of its own program i concerned.

THEME for the week announced by th publicity committee will be "Christ Call Chicagoland"—a picture of Christ standin behind the Chicago skyline with hands ex tended in invitation—will appear on al publicity materials.

The Rev. Henry Hoesman, ALC evan gelism director, concluded the program which was held at Concordia Teachers Col lege, River Forest.

After a preliminary survey conducted i November, first services were held for th newest mission organized by the Illinoi Synod in Northbrook, Jan. 8. Ninety per sons attended the first service in Greenbria School. The Sunday school was started o Jan. 22. The mission will be officially or ganized in early spring. Mission organize is the Rev. George Hoog, Illinois Synoe mission pastor, assisted by James Hansen, Maywood Seminary student.

THE UNITED LUTHERAN SOCIAL MISSIOI SOCIETY of Illinois through its executive di rector, the Rev. Harold W. Reisch, recentl announced that its founding fund for tha first ULC *Home for the Aging and Infirm* in Illinois had been reached—$100,000— and that the synod's executive board ha given its "wholehearted approval" to the so ciety's effort and to a synod-wide campaign for the remaining $250,000 necessary to erect the first of these homes.

THE SCHEDULE for the Illinois Synod's re cently purchased summer camp, Camp Alpine, near Richmond, was announced this month. This will be the first time that young people from all over the synod will attend the same camp. In the past, each conference conducted its own camp in rented facilities.

A business manager will co-ordinate registrations, act as treasurer, and operate the grounds. A directing committee, consisting of Pastors John M. Spaid, chairman; Paul Erickson, and Henry Neal, will develop the program. Plans are being made to transport young people from the southern and central parts of the state weekly by chartered bus.

Singing Students On Tour

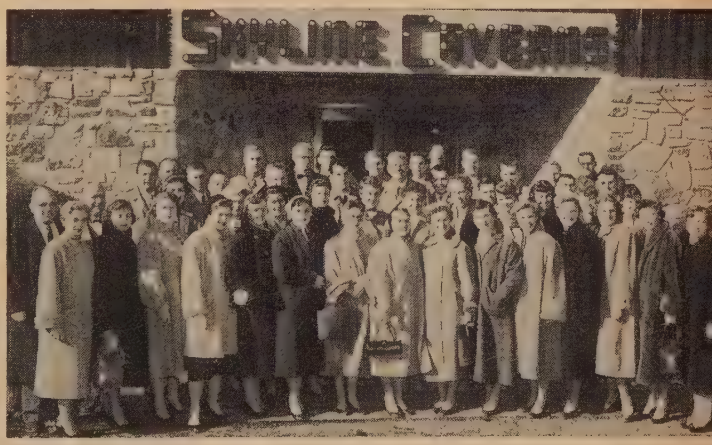
SPRING called choirs of Lutheran colleges and seminaries out on the road to appear before audiences everywhere.

Some had started early. Wittenberg's 75-voice ensemble had already returned to school from a swing through Ohio, New York, Pennsylvania. Thiel Choir was back from a 10-day tour.

Gettysburg also had completed a 2,000-mile trip with 24 concerts by early February. But Muhlenberg's Chapel Choir announced concerts in Pennsylvania and New York City for April, Wagner was on a 20-day concert through the east, Northwestern Seminary Choir appeared in Minnesota, Wisconsin, and Iowa.

Northwestern Seminary Choir, Minneapolis, on midwest tour.

Wagner College Choir (below) saw sights at Front Royal, Virginia.



Wittenberg College's A Cappella Choir (below) will be heard this summer on the ULC series of Protestant Hour Broadcasts.

INDIANA

Significant Results Announced In Sector Project Commitments

By ROBERT H. HEINE

FORT WAYNE—Six congregations pioneering in the sector project for stewardship in the Indiana Synod reported significant results in spiritual growth and financial commitments of their members.

Pastors said worship attendance was increased. Greater awareness of the church's need was expressed in the congregations' interest in plans for further development. Many "firsts" were reported. For the first time, congregations participating in the plan placed THE LUTHERAN in every home. Benevolences were given in full. Reluctance in pledging was overcome by the "voluntary commitments" of the sector project.

Average increase in family commitments was 55 per cent. Average percentage of estimated potential achieved was 72 per cent.

Participating in the project were Our Saviour's Church, Fort Wayne; Zion Church, Pershing; First Church, Mishawaka; St. Mark's Church, Indianapolis; St. Mark's Church, Grandview; and Trinity Church, Rockport.

FIRE DESTROYED the steeple of Grace Church, Columbia City, on Feb. 7. The 192-foot spire had served as a landmark since its erection in 1892. The loss was estimated at $75,000. Fire apparently broke out in the machinery operating the organ. A neighbor saw smoke pouring from the tower and notified Pastor Graham L. Kleespie.

THE 1956 SCHEDULE for Camp Lutherwald has been announced by the Rev. Donald M. Dow, camp director. A Brotherhood retreat will be held June 1-3, a Lutheran Women's retreat June 14-16. Regular camping season will run from June 17 to Aug. 26.

St. James' Church, New Haven, will be organized on Palm Sunday by the Rev. Paul E. Keck, mission developer for the Board of American Missions. The synod has purchased a church building formerly occupied by a Methodist congregation to house the new mission. The town of New Haven is separated from Fort Wayne by a large industrial area.

The Rev. John G. Frank has left St. Andrew's, Indianapolis, which has become a self-supporting congregation this year, to organize a new congregation in Crawfordsville, the home of Wabash College. The Rev. A. K. Yount is serving as mission developer in Lebanon. He was pastor of St. Paul's Church, Connersville.

A MISSIONER TRAINING SCHOOL held in Indianapolis in January was attended by 70 pastors. The program of the Lutheran evangelism mission, which will begin in Indiana in December, was outlined by Dr. C. Franklin Koch, executive secretary of the Board of Social Missions, and Regional Director A. Vernon Hess.

JUST ARRIVED from Bremerhaven, Germany, are Mr. and Mrs. Kurt Wende and their five-year-old son, whose immigration to the U.S. was sponsored by the Topton (Pa.) Lutheran Home. A few days after this picture was snapped at the Allentown, Pa., railroad station, Mr. Wende was busy on the institution's farm. His wife, a nurse, helps with work in the home.

KENTUCKY-TENNESSEE

Frances Dysinger Makes Tour Of Synod Missionary Societies

By ROGER G. IMHOFF

LOUISVILLE—All 35 missionary societies in the Kentucky-Tennessee Synod will be visited by Dr. Frances Dysinger of the United Lutheran Church Women staff. Miss Dysinger started at Memphis, in the southwest corner of Kentucky-Tennessee, in February. She is spending two months in the area and will reach the northeast corner of the synod by the end of March.

INSTALLATIONS and filling vacant pulpits have kept Synod President G. D. Busch busy this winter. Recent calls have been accepted by Bernie Crocker, student at Hamma Divinity School, who goes to Cold Springs, Ky.; William Kerrick, also of Hamma, who will assist Pastor John Evans at First Church, Louisville; and William Mould, student from the New York Synod, mission developer at Okolona, a Louisville suburb.

Installed were Paul Keil at St. Mark's, Louisville; Charles O. Liezer at Shelbyville, Tenn.; John Schneiter at St. Matthew's, Paducah; Boyd Gibson at Bethany, Memphis.

Louisville churches held the confirmand rally March 18 at Memorial Church. Dr. Clayton Robertson, dean of Louisville pastors who observed recently his 26th year at Calvary, preached.

LAYMAN RALPH EVANS of Mission Church, Bethany, Memphis, "preached" on evangelism while Pastor Boyd Gibson was away on a mission . . . Louisville area evangelism mission chairman, Pastor Herman V. J. Andres, reports on the January mission: "Among the hopeful signs as a result of our mission (15 congregations) is that church attendance is up in general, and the laity are showing an increased interest in the year-round program."

NEW ENGLAND

Brotherhood Buys Luther Film For Showing to Local Churches

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—The *Martin Luther* film can be an effective means of giving the entire community insight into the life history of the Reformer, the Brotherhood of St. John's Church, New Bedford, Mass., has discovered.

The group purchased the film and booked it for showings in seven churches of various denominations. Pastor of St. John's is the Rev. Rudolph Buss.

Ernest A. Spangler, a member of Redeemer Church, Lawrence, Mass., is a student in the Philadelphia Lutheran Seminary . . . Ordained on Jan. 22 in Trinity Church, New Haven, was Paul C. Kaiser, a member of the congregation. He has accepted a call from the ULC Board of American Missions to serve in West Syracuse, N. Y. . . . The Rev. Martin Dolbeer, Jr., was given a two-month leave of absence from First Church, Southington, to complete graduate studies at Hartford Seminary Foundation.

Southern Connecticut will be touched by the evangelism mission May 20-25. Among the missioners who will serve in the New Haven area are Dr. Paul C. White, synodical director for religious education, and Pastors Clayton G. Van Deusen, Albany, and Melvin E. Yearke, Johnson City, N. Y. Preparatory meetings for the northern Connecticut area mission, June 3-8, centered in Hartford, have been held in February and March under Area Chairman John C. Allan, Jr., of Wethersfield. Regional director for both missions is the Rev. Walter E. Bock.

Pastors and wives of the conference gathered for a farewell dinner for Pastor and Mrs. Frederick Reissig in First Church, Rockville, on Feb. 28. The Board of American Missions has called Pastor Reissig to

NEW ENGLAND . . .

serve in Twelve Corners, near Rochester, New York.

Emanuel Church, New Haven, has given two sets of paraments to St. Paul's Church, Middletown, to replace those destroyed by fire in December.

Paul D. Hrdlicka, 12-year-old son of Pastor and Mrs. Herbert Hrdlicka, received the Pro Deo et Patria award on Feb. 12. He is the first scout to receive this award in the 53-year history of the congregation, First English Church, Bridgeport.

The spring conference convention will be held in Roxbury, Mass., at St. Mark's Church, the Rev. Arne Unhjem, pastor, on April 15 and 16. The convention will open with a Communion service on Sunday night; business will be conducted on Monday.

The United Lutheran Church Women held two sectional meetings to discuss the new organization of the Women of the Church at First English Church, Bridgeport, and at Grace Church, Hartford. Mrs. C. Gustav Bernstrom, president of the synodical group, and Mrs. Wilbur E. Ziegler, a member of the executive board of the United Lutheran Church Women, spoke.

NEW YORK

New East Aurora Mission Gets Encouraging Start

By HERBERT A. BOSCH

BUFFALO—The youngest mission in the Buffalo area held its first service in February. The group is being developed in East Aurora by Pastor John W. Fehringer. A parsonage has been bought by the Board of American Missions. More than 80 persons attended the first service. The mission has not yet selected a name.

Friendly encouragement for the group came from St. John's Church in neighboring Gardenville. Four of St. John's members, Mr. and Mrs. Lawrence Dunbar and Mr. and Mrs. Harvey Roth, decided to transfer to the new mission, and Pastor Howard F. Guhl and Raymond E. Walther, chairman of St. John's stewardship committee, organized a farewell party for them at which Pastor Fehringer was a guest. Climax of the evening came when Mr. Walther presented Pastor Fehringer with a $400 check as a "going-away" gift for the members transferring to the new church.

ON THE SATURDAY before Lent, readers of Buffalo morning and evening papers received an invitation to attend church from the 104 Lutheran congregations in western New York. A half-page advertisement listed names, addresses and hours of Sunday and midweek services for the 36 ULC, 21 ALC, and 47 Missouri Synod churches. The announcement was sponsored by the Lutheran Council of the Niagara Frontier, Buffalo's intersynodical agency.

New president of the council is the Rev. George W. Orth, pastor of Church of the Atonement (ULC). He succeeds the Rev. Martin L. Alpers of the American Lutheran Church.

THREE HUNDRED GUESTS attended the dinner meeting of the Church Extension Society, held in the new parish hall of St. John's Church, Lancaster, the Rev. Edward G. Goetz pastor. Dr. Harold E. Santmire, of St. Paul's, Eggertsville, was toastmaster.

Dr. Eugene C. Kreider, synod superintendent of missions, outlined the steps necessary in the formation of a new congregation, contrasting present costly but effective procedures with inexpensive but often ineffective methods of thirty years ago. The Rev. Alfred L. Beck, pastor of the Church of the Reformation, Rochester, spoke on "The Future Growth of the Lutheran Church."

The 50th anniversary celebration of Grace Church, North Tonawanda, closed with the observance of the 15th anniversary of the pastorate of the Rev. Hermann B. Miller who received a new car from the congregation.

FIFTY YEARS of history were marked by the Sunday school of St. John's Church, Buffalo, the Rev. Martin J. Hoeppner pastor, in February. Among speakers were

Henry J. Lieber, the first superintendent, and John F. Wolfgruber, his successor, both associated with the school for 50 years. Miss Elsie C. Zimpfer, Mrs. Charles F. Sugnet and Mrs. John E. Bieber have similar records.

PRE-LENTEN COMMUNION service of the Pastors' Association was held at the Lutheran Church Home for the Aged. Dr. John G. Fleck of Parkside Church, preached. The first in the series of stewardship sector meetings followed. The Rev. John W. Roberts, chairman of the conference stewardship committee, presided. LLM Associate Director Chester A. Myrom of the Laymen's Movement and the Rev. Edward K. Rogers, evangelism and stewardship secretary of the Pittsburgh Synod, outlined the plan. The Rev. David G. Jaxheimer presented the work of the synod.

WASHINGTON-OREGON

Congregations Get Ready For Evangelism Mission

By ARTHUR E. WULF

PORTLAND—Conferences in preparation of evangelism missions in Washington-Oregon area have heightened the interest of Lutheran laymen in the work of the church.

Members of congregational committees attending meetings conducted by Regional Evangelism Director Ross Hidy in Longview, Kelso, and Camas, Wash., and by the Rev. Louis Piehl, Jr., at Victoria and Vancouver, British Columbia, said conferences on the work of the church should be repeated every year to inform the membership of progress made.

Conferences for all remaining congregations of the Pacific Synod have been scheduled for April 16, 17, and 18. Chairman of the planning committee is the Rev. Homer W. Berner.

Dates for forthcoming mission weeks have been set in September for Longview, Wash., Sitka, Alaska, and Juneau, Alaska; for Sept. 30-Oct. 5 for Spokane, Wash.; for Oct. 28-Nov. 2 for Tacoma-Seattle-Everett, Wash.; and for Nov. 4-9 for the All-Oregon mission. Co-operating in the latter will be all Lutheran churches in the state. The Rev. J. Edward Oslund of St. James' Church, Portland, is co-ordinator for the program.

CHILDREN OCCUPIED FRONT SEATS as the Pacific Synod's youngest congregation, Epiphany, was organized in January in Portland, Ore. Synod President L. H. Steinhoff and Pastor Vern D. Jeffers (extreme left and second from right in back row) conducted service of organization.

PACIFIC LUTHERAN
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WASHINGTON-OREGON . . .

The Rev. Joseph H. Deibert, missionary to Argentina and a member of the Pacific Synod as former pastor of St. Paul's Church, Spokane, will be on synod territory during May. Pastor Deibert plans to pursue graduate studies at Philadelphia Seminary. He will then return as professor of theology to the Lutheran Seminary at Buenos Aires.

Pastor H. Stanley Holman of Trinity Church, Longview, Wash., will return to Central Church in Seattle on May 1. He had previously served Central Church from 1943 to 1952.

The Northern Conference Luther League met Feb. 26 at St. James' Church in Seattle, the Rev. K. Simundsson, pastor. Attending were 220 young people from congregations within a radius of 100 miles. The fall rally will be held at Trinity Church, Everett, Oct. 21.

The Rev. John S. Fullmer, who completed the organization of Shepherd of the Hills Church at Stevenson, Wash., will become the congregation's first pastor.

St. Paul's and Messiah of Spokane, Wash., are footing the bill for co-operative advertising of all five ULC churches in the city. The other three local congregations, Advent, St. Luke's, and St. Matthew's, are recent organized missions.

PENNSYLVANIA

Hartman Starts Missions In Allentown, Bethlehem

By HENRY W. SNYDER, JR.

ALLENTOWN—A new Lutheran mission i Parkway Manor, just west of Allentow held its first service March 4.

The mission, started several years ag as a Sunday school by Redeemer Church Allentown, is in charge of Pastor Orval C Hartman, director of home missions for th Ministerium of Pennsylvania.

Pastor Hartman will also direct the firs stages of development of another missio to be opened this spring in the northwes section of Bethlehem.

CHANCES for a Lutheran hospital in th Lehigh Valley got a boost at a meeting c the hospital planning committee, Feb. 2 The committee announced it had considere favorably a report from a firm of hospita consultants, and said "articles of incorpora tion under the proposed corporation name *Muhlenberg Medical Center,* are to be pre

PAINT-UP WEEK a Trinity Church, Mil ton, Pa., saw record turnout of me climbing scaffold and ladders to give new look to church basement. Work was completed on time Only incident: on collapsed ladder one injured wrist

WISCONSIN church, recently dedicated, was St. Peter's, Janesville. Pastor of Northwest Synod congregation is Rev. Harrison C. Rex.

pared for submission at the next meeting of the committee." The report has been submitted to the Ministerium's Board of Inner Missions for approval.

Bishop Hanns Lilje, president of the Lutheran World Federation, spoke to a group of 60 Lutheran pastors and wives at a luncheon in St. John's Church, Allentown, March 1. Guest was the former Princess Ileana of Romania.

A COUNCIL OF CHURCHES was organized by 29 Protestant churches of Bethlehem on Feb. 20. Six of the twelve local Lutheran congregations have joined. Several others are considering membership. Initial project of the council is a series of Friday Lenten services in Grace Lutheran Church, Bethlehem.

The council will probably take over direction of the well-organized Bethlehem weekday church school, a released-time project providing an hour of weekday religious instruction to more than 2,300 pupils.

Dr. Edmund Steimle, Philadelphia Seminary professor and ULCA radio preacher, spoke March 13 at the Easton Community Lenten service, one of a weekly series sponsored by the Easton Council of Churches.

Zion Church, Northampton, will be host to the meeting of the Allentown Conference, April 27.

Miss Matilda Burdick, representative of the Lutheran Resettlement Service, stressed the need for refugee sponsors at a service in Salem Church, Bethlehem, Feb. 26. Opportunity for 15,000 Lutheran refugees expires this year. To date 4,500 have been admitted, and 9,000 applications are still being processed. LRS is seeking assurances for some 2,400 refugees by the end of April.

The late Mrs. Anna Flexer of Bethlehem left $10,000 to her church, St. Mark's, Bethlehem. Income from the legacy is to be used to increase the pastor's salary.

St. John's Windish Church, Bethlehem, will lay the cornerstone for an education building April 8. Christ Church, Allentown, dedicated two stained-glass windows March 11. Eight other windows will be installed as memorials. Trinity Church, Bangor, has purchased a new parsonage and has converted its old parsonage, next to the church, to Sunday school and office use.

Dr. William G. Cole, chaplain of Williams College, Williamstown, Mass., and author of *Sex in Christianity and Psychoanalysis*, was leader of a three-day institute of Christian living at Muhlenberg College, Allentown, in February. Dr. Cole told students, "both religion and psychiatry are concerned with man's basic anxieties—like death, and fear of guilt. The two should co-operate."

Juniata Conference Churches Complete Mission Preparation

By DONALD G. RAUP

LEWISTOWN—Only area in Pennsylvania reached by the ULC evangelism campaign in April is the Juniata Conference of the Central Pennsylvania Synod. The mission is scheduled for the 59 congregations of the area for April 15-20. Regional evangelism director is the Rev. Francis B. Myers. Pastor Kenneth S. Swanson of the Nittany Valley parish is area chairman.

First briefing session for the conference

COMING EVANGELISM MISSIONS

April 8-13	West Nassau, E. Queens, N. Y.
	North Platte, Nebraska
April 15-20	Juniata, Pa.
	Dayton, Ohio
	Garnavillo, Iowa
	Nova Scotia, Canada

PA.: LEWISTOWN . . .
was held in St. John's Church, Lewistown, in January. In spite of difficult weather conditions, Pastor Samuel Wicker and his congregation were host to 450 members of congregational evangelism committees.

ST. JOHN'S CHURCH, Lock Haven, the Rev. Donald R. Schaeffer pastor, has extended "Love's Working Arm" by welcoming Mr. Willy Frank, a refugee, into its community and congregation. Mr. Frank will work in an automobile repair shop owned by a member of the sponsoring congregation and will live in the home of another member of St. John's.

Mrs. Lettie Wise was honored by the congregation of Booneville Church for 50 years of service as pianist.

On Jan. 5, 80 men of the Aaronsburg parish (John W. Kammerer, pastor) met for the charter banquet of the Shannon Memorial Lutheran Brotherhood. Harold E. Werner, Lewistown, vice president of the Central Pennsylvania Synod Brotherhood, spoke and presented the charter. The group is named after former Pastor James S. Shannon. Officers elected were Albert H. Stover, president; Wm. McMullin, Jr., vice president; Kenneth Harter, secretary; ar Glenn Vonada, treasurer.

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Philadelphia Conference Start Preparations for Mission Wee

By CARL W. WEBER

PHILADELPHIA — Reformation Day w mark the beginning of evangelism missic in the Philadelphia Conference. Prepar tions for the event are in progress. Th nine-member central committee will me May 7 at Advent Church, Philadelphia, fc a strategy session under the direction c Pastor Peter J. Dexnis, conference chairma for the mission. Regional evangelism d rector is Pastor Walter E. Bock.

The general committee, consisting of th pastor and evangelism chairman of ever congregation in the conference, will cor vene June 26 at Messiah Church. One hur dred congregations are included in the are mission. Two briefing sessions will unit 1,000 congregational committee member and pastors at Messiah on Sept. 25 an Oct. 9.

Emphasis will be laid on attempts t reach beyond denominational boundaries i offering invitations to mission services. Spe cial efforts will be made by the staff of th National Lutheran Council Mission to th Jews to win the interest of non-Christians Pastor L. W. Halvorson, who directs th NLC branch in Philadelphia, will be avail able as missioner. Members of his staf will share in the conference-wide visitatio program, direct their efforts towards Jewish homes.

Mission week will be led off by a mas rally at which lay evangelists—visitatio teams—will be commissioned. One hundrec missioners will preach during the Oct. 28 Nov. 2 week in all United Lutheran churches. Taking part in the mission, in ad dition to Philadelphia Conference churches are the congregations of the German Con ference and two Augustana churches.

KINDERGARTEN classes will be held during the next school year by Reformation Church

Philadelphia, for children between four and five years. An accredited teacher and the facilities of the church's new school building are at the disposal of pupils. St. Matthew's Church, Springfield, opened kindergarten registration for children of the church and the community in March.

The Board of Inner Missions of the Pennsylvania Ministerium dedicated Bethesda House in Media on March 17. Bethesda, a convalescent home for Protestant women, can accommodate 22 guests. It was opened in February, after having been converted for its present use from a private residence.

St. James' Church, Philadelphia, is studying plans for a new building . . . St. Mark's Church, Wilmington, Del., broke ground for a parish house . . . Missioner at Zion Church, Wilmington, was the Rev. Leslie Conrad, Jr., executive secretary of the Luther League of America . . . New officers of the Men of Philadelphia Seminary are Leonard Ashford, Howard Rappold, and Louis Moxey, III . . . A mission study class brought Lawrence Lindley, general secretary of the Indian Rights Association, to Zion Church, Philadelphia . . . The Thiel College Choir sang at Christ Church, Levittown.

CENTRAL STATES

Mail Carries Mission Material To Church Members, Prospects

By PAUL C. WIEGMAN

OMAHA—Preparations for the evangelism mission, scheduled in the Kansas City, Mo., area for the second week in March, kept congregations busy with committee meetings and visitation programs.

An extensive mailing campaign was launched by Reformation Church, Kansas City. The recently organized mission, whose pastor is the Rev. Robert E. Schlichter, mailed hundreds of invitations to mission services both to its own members and to the homes of unchurched families. Material issued in connection with the evangelism campaign was also mailed out in quantity.

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SYNOD CONVENTION CALENDAR

April

9-12. South Carolina. St. Luke's, Columbia
10-13. Virginia. St. Mark's, Roanoke
17-19. North Carolina. Haven Church, Salisbury
17-20. Georgia-Alabama. St. Paul's, Mobile, Ala.

CENTRAL STATES . . .

Paul E. Janson, pastor of Emmanuel Church in Tekamah, Neb., for the past two years, resigned to become a missionary for the Board of American Missions. His first assignment will take him to Snyder, Texas. Pastor Janson will conduct his last service in Tekamah on Easter.

FIRST STEPS in the fund-raising program for the new educational unit of Salem Church, Fremont, Neb., were taken in February. The program will continue through March.

"REGISTER AS A LUTHERAN," is the advice given by Pastor Robert E. Shirck of St. John's Church, Bennington, Neb. "Whenever you are asked to register your faith such as upon entry to a hospital, or a school, or university, please register as a Lutheran, and not simply as a Protestant," the pastor wrote. "The Lutheran Church has full-time workers, such as hospital chaplains in the city, and student pastors on the campuses, to be of help specifically to our Lutheran people. If you merely register as Protestant, they have no way of finding you."

Kent Memorial Church, Sunrise Beach, Mo., burned three $500 notes in 1955 leaving a total indebtedness of $15,548. Benevolence offerings, according to Pastor Raymond E.

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Johnson, were "substantially larger than the quotas set for us by the Central States Synod." The congregation voted to send THE LUTHERAN into every home of its members in 1956.

MISSIONARIES

ARRIVALS

AUXT, DOROTHY. From Japan, Feb. 12. 339 S. Potomac St., Hagerstown, Md.

SCHERER, J. A. From Japan, Feb. 4. 2621 West Dr., Fort Wayne, Ind.

DEPARTURES

DE LANY, MILAN. To Lutheran Mission at Machame, P.O. Box 390, Moshi, Tanganyika Territory, B. E. A. Feb. 17.

HUDDLE, B. PAUL. To 921, Saginomiya Ni-Chome, Nakano-Ku, Tokyo, Japan. Feb. 15.

LEIDENFROST, THEODORE. To Lutheran Mission, Monrovia, Liberia, West Africa. Feb. 8.

MILLER, MRS. J. W. To Lutheran Mission, Monrovia, Liberia, West Africa. Feb. 16.

REED, MARTHA. To c/o Mr. George Frock, P.O. Box 747, Kuala Lumpur, Malaya. Feb. 17.

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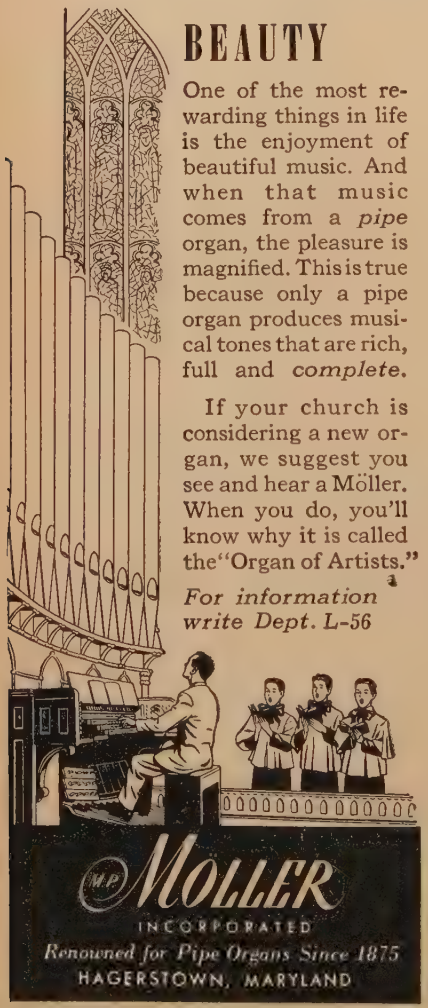
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MISSIONARIES . . .

SADLER, WESLEY L. To Lutheran Mission, Monrovia, Liberia, West Africa. Feb. 8

—CHANGES OF PASTORATE—

NEW JERSEY

ALBERTI, GODFREY E. From St. Paul's Church, Linden. To Secretary of Parish Education and Home Missions, New Jersey Synod.

PENNSYLVANIA MINISTERIUM

EICHORN, GEORGE F., JR. From St. John's Church, South Pottstown. To Levittown West, board missionary.

GEARHART, NEVIN. From Jerusalem Church, Allentown. To Trinity, Gouglersville.

HOCKER, M. LUTHER. From Zion Church, Whitemarsh. Retirement. (July 1)

LAMBERT, FRANKLYN S. From Holy Trinity Church, New York City, assistant pastor. To Epiphany Church, Philadelphia.

MCCONOMY, JOHN A. From Redeemer Church, Philadelphia. To Augustus Church, Trappe.

SCHAEFER, WALTER E. From Emmanuel Church, Pottstown, assistant pastor. To Air Force chaplaincy.

SITLER, PAUL E. From St. John's Church, Allentown, assistant pastor. To Holy Trinity Church, Wilmington, Del.

TEXAS

FREY, WALTER F. From Evangelical Lutheran Church, Calhan, Colo. To Mountain View, El Paso, mission developer.

—DECEASED—

THE REV. CARL H. MILLER, 63, former pastor of St. John's Church, Lancaster, N. Y., died Feb. 24 at Avon-by-the-Sea, N. J.

A native of Kutztown, Pa., Pastor Miller entered Philadelphia Seminary after teaching in public schools, and served the Freeport, Long Island, N. Y., Lutheran church following ordination. Later he became pastor of Christ Church, Wantagh, N. Y.; Atonement Church, Asbury Park, N. J.; Reformation Church, Long Branch, N. J., and was subsequently called to the Lancaster parish. He retired two years ago.

Pastor Miller is survived by his wife, Mrs. Florence Heidelberger Miller; one daughter, Elizabeth; two sons, Richard and Paul.

Services were held Feb. 26 at Atonement Church, Asbury Park. Interment was in Greenville Cemetery, Hempstead, N. Y.

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IN CONCLUSION . . . . . .

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"WE MUST TEACH our children to believe in themselves," a schoolteacher explained to me. "Do you think we really can believe in ourselves?" I asked. There wasn't time to go into the subject, and it would have taken a long while to explain what my question meant.

I thought of this when reading a recent magazine article. "What can I count on then?" the author asked, after marking off things that aren't dependable. "The answer is simple: *Myself,*" she wrote. She explains that it isn't her ordinary self she depends on, but a hidden, inner self.

THERE IS, it seems to me, an American creed, to which millions of people cling, including very many church members. Article One of this creed is: I believe in myself. The explanation of that Article goes something like this: I am a good person, although I don't always act that way. I intend to be honest and kind.

Article Two of the creed is: I believe in the democratic way of life. When everybody gets enough education, and has opportunity to improve his situation, gradually all people will be good and can believe in themselves. Out of this comes Article Three: The world is slowly becoming better, and will be rather satisfactory when we extend the benefits of our way of life to all peoples, especially the troublesome Russians.

You can make this religion seem to resemble Christianity by pointing out that Jesus was the best of all men, and wants us to be like him. He was the inventor of the democratic way of life, some people tell us.

From the point of view of the Christion gospel, this "American Creed" is wholly false. We cannot believe in ourselves. The only honest man is the fellow who prays, "God be merciful to me, sinner."

There are resources of strength ou side ourselves from which we can b given courage for any hour, and the wi to try to be decent and kindly peopl These resources are not in us but in Go They are ours only when we acknow edge our need of them.

It isn't easy to believe in the God o the New Testament, or to understan how a crucified Galilean can be his So Luther knew that when he wrote: " believe that I cannot by my own reaso or strength believe in Jesus Christ m Lord, or come to him . . ."

Even true faith is something of whic we are incapable so long as we depen on ourselves. Faith comes to us as gift when we humbly ask God to give it t us. As long as we figure we're doing a right without him, we won't get it.

AND WHEN in any nation a large ma jority of the people trust in themselve instead of in God, their democratic wa of life is ready to crumple up in th hands of the first dictator smart enoug to come along with effective slogans.

This idea of God as being greate than we, and more to be trusted tha ourselves, is what some people call bein "dogmatically religious." It's true tha some of us preachers can sometime make the idea seem dull and routine Actually it's the most thrilling idea eve known in this world.

This is the time of year when we giv ourselves extra time to think about suc things. It's like spring planting. Seed of repentance and faith sown in ou hearts during Lent may produce an im portant harvest later on in the year.

—ELSON RUFF

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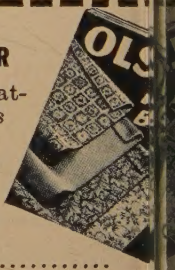

MAIL this coupon or a postcard for the fascinating, new, money-saving Olson book, *40 pages of Rugs and model rooms* in actual colors. Tells how to get luxurious, new, deep-textured, Reversible Broadloom Rugs like these at a big saving by sending your discarded Rugs, Carpets, Clothing to the Olson Factory at our expense.

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